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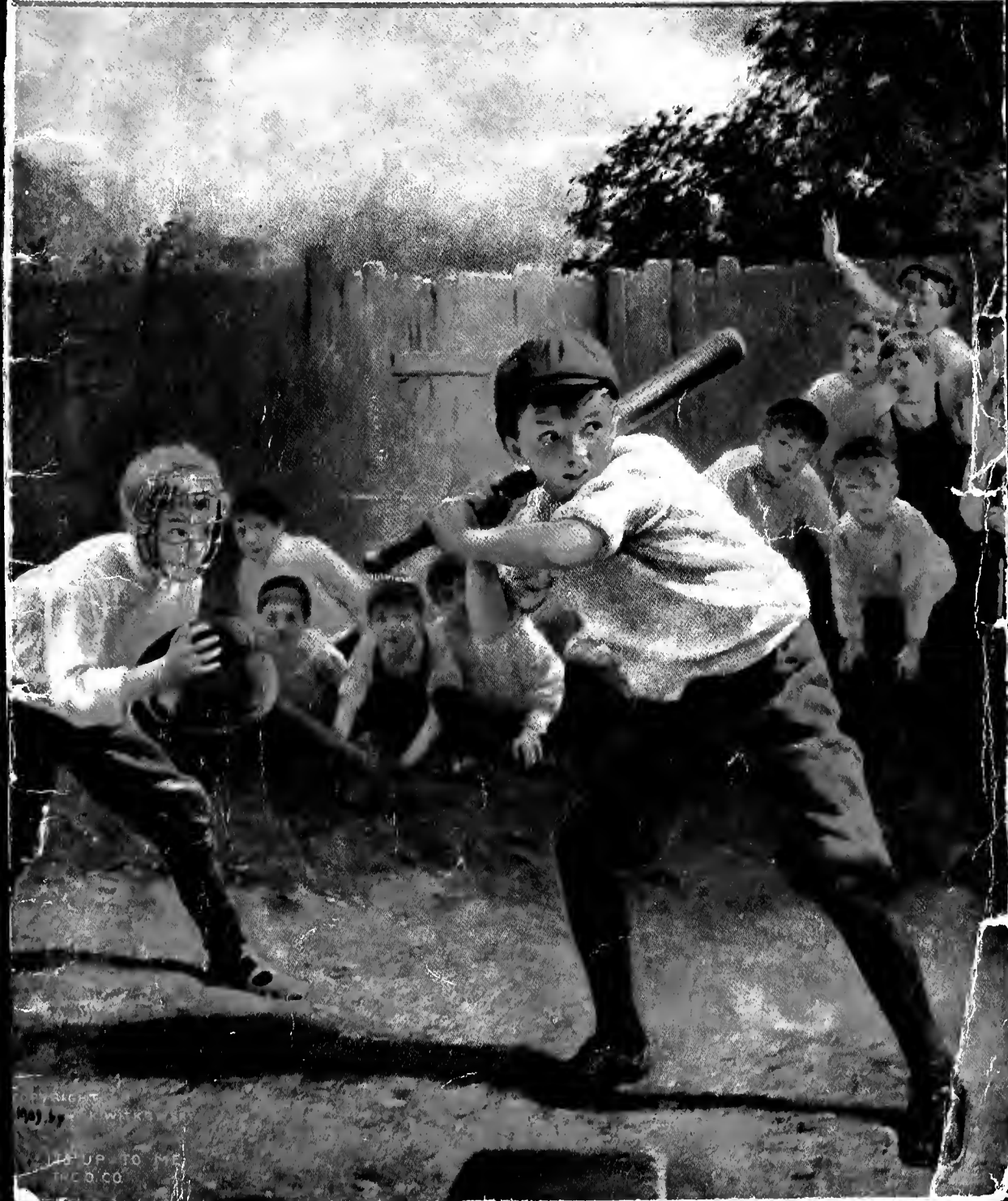
1866

VOL. L

APRIL, 1915

NO. 4

1915



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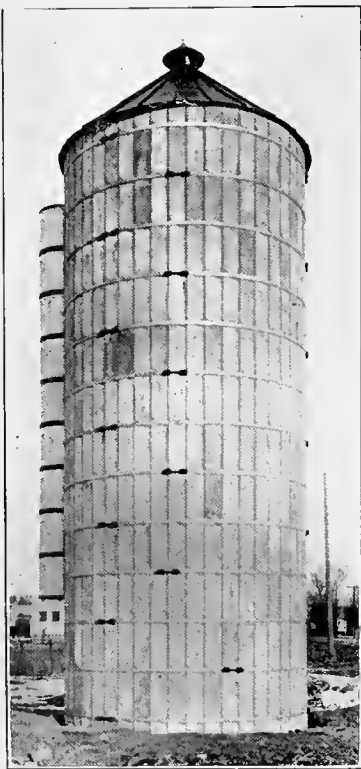
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## RESURRECTION.

By Grace Ingles Frost.

The night had brought no gentle touch of sleep,  
To soothe her troubled spirit into rest;  
The locks grown hallowed from the Master's feet  
Disheveled lie upon a snowy breast,  
That heaves in throes of storm-tossed agony.

Like fluttering pinions of a wounded dove  
Her eyelids quiver 'neath their sting of pain,  
As unresistant to the plea of love,  
'She seeks the place where He hath silent lain—  
The Crucified, the Stainless Sacrifice.

Dim shades of gray still hover o'er the plain,  
Tho' gladder hues of morn caress the hills;  
The tomb is reached, again and yet again  
She peers within and all her being thrills!  
Naught lies therein! Who rolled away the stone?

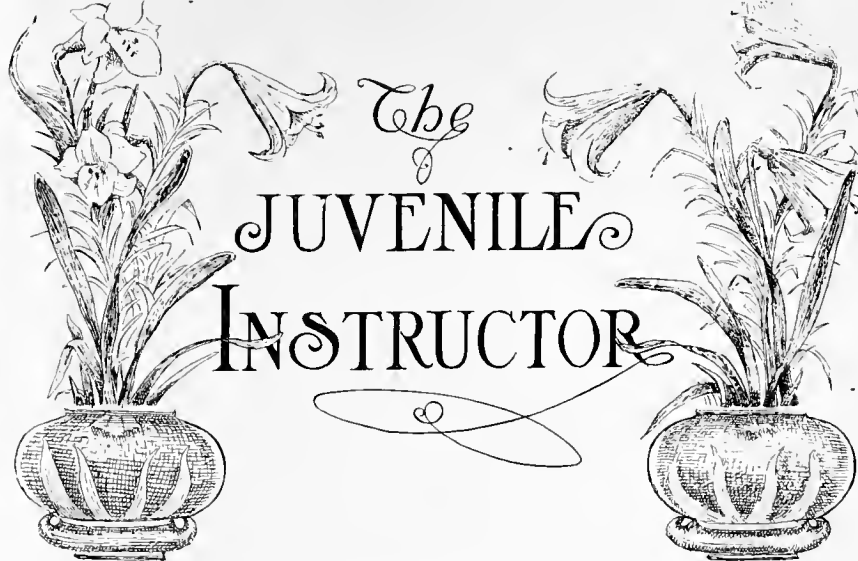
With wildly pulsing heart, grown faint from fear,  
She flees the piteous story to reveal,  
Of empty sepulchre, deserted bier:  
It needs must be that they who broke the seal  
Have ta'en the body of her Lord away.

Believing, yet incredulous the now,  
She backward turns, once more to search for Him;  
No longer lone the crypt. "Why weepest thou?"  
Falls from the lips of angels twain within.  
The hand of God had rolled away the stone.

And thus we ask of our own hearts today,  
Who rolls from hence the stone?. Who breaks the seals?  
And then surprised and fearful turn away,  
Ere Heaven to us the miracle reveals,  
That love alone doth roll away the stone.



*From painting by Plockhorst. 1825*  
ON THE WAY TO EMMAUS.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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No. 4.

## British Children and the World War.

By Florence L. Lancaster.

### I.

#### WAR IS DECLARED.

"Give Peace in our time, O Lord!"

The evening service in the historic chapel of King's College, Cambridge, was intoned by a deep-chested clergyman. The response of the congregation came with unusual fervor:

"For it is Thou Lord only Who makest us to dwell in safety."

By and by the choir sang an anthem, trained voices of men in blent unison: now the potential thunder of the bass was dominant; anon the tenor soared aspiringly to heaven's gate. These ebbed into silence, and arose the pure flute melody of a boy's notes:

"The lion shall lie down with the lamb, and a little child shall lead them." At either side of the organ-pipes was a carved angel, and the gilded pipes were so constructed that two of them formed trumpets, which the angels held. Nancy, seated in a pew beside her mother, listened, her gaze often mounting to the angelic trumpets whence it seemed to her the

music issued. The closing hymn in which she joined was also a prayer—a prayer for Peace:

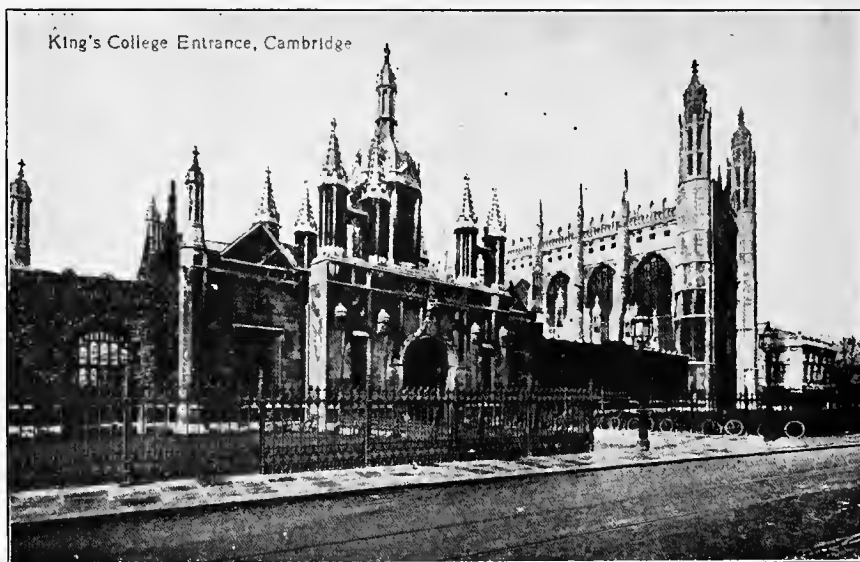
"God, the all-terrible King, who ordainest  
Great winds Thy clarion, the lightning  
Thy sword;  
Show forth Thy pity on high where Thou  
reignest:  
Give to us Peace in our time, O Lord."

After the service, while the organist played for voluntary yearning strains of Mozart's *Kyrie Elcison*, the little girl and her mother lingered near the door for the young chorister-soloist to doff his surplice and regain his coat. He came round a buttress at a bound, and the three proceeded across the common together homeward. Nancy never forgot how purely blue the sky was, and how beautiful seemed God's world, as they came out of King's Chapel that Sunday afternoon. She thought of this, remembering how within a week all seemed overcast.

Seated with their parents round the supper-table that evening, the children asked: "What did they mean in church this afternoon by praying for Peace?"

Their father thereupon explained to them how several nations, most of which represented the Powers of Europe, were on the verge of war. Germany, Austria, France, Russia, Belgium and the little country of Serbia were all involved. The decision of England, whether to fight or remain neutral, as yet hung in the balance. That was why, in all the churches throughout the land, petitions for Peace

sounding of the door-bell. A neighbor and his wife, with their little Mabel and her elder brother Phil, had come to pay a call. The elders soon fell gravely to discuss the situation of a world menacing war. From it the children gathered that Germany was ready to invade the brave little country of Belgium, and threatening France, a land yet weakened by the cruel wars of a hundred years ago. Austria was



King's College Entrance, Cambridge

KING'S COLLEGE ENTRANCE. CAMBRIDGE.

had that day been sent up. "But," continued their father, who was superintendent of the Sunday School, "God Almighty never ordained that civilized nations should uphold standing armies, which are a waste of manhood and a challenge to the devil. As long as armies *are* maintained, and scientists apply their brains to constructing quick-firing guns, torpedoes, mines to lay in the deep, and bomb-laden aeroplanes—why, they are invading the earth from sea to sky with hell's own machinations, and it goes against the Almighty's law of human will to tolerate these things and pray for Peace."

A summary ending to father's speech was brought just then by the

Germany's second. Its growl was answered by the fierce bear, half slumbering amidst the trackless wilds of Russia. The question was, How could the Lion, the sworn friend of France, see that country threatened by Germany and remain neutral?

The friends having said good-night and departed—seven-year-old Mabel with a minute kiss, and Philip, twice her age, with condescending handshakes—Nancy by and by found herself turning things mentally over in the solitude of her little room. Certainly it seemed to her, more than ever before, a strangely uncertain world. Yet war was surely but a vague possibility. She was glad, however, that



she lived in sea-girded England, and not in Belgium or France. Foremost in Nancy's mind just now was her annual visit to the aunts in London. The vacation of Auntie Nellie—a teacher in a County Council school,—was beginning, as well as Nancy's own. Fancy's flight forestalled the visit to the Tower, and to the Waxworks, which Auntie had promised her. "Just one more week to wait after tomorrow," said Nancy to herself as she fell asleep.

The next day Nancy's mother began to ply her needle by way of preparation for the little girl's departure. Some light slips were to be washed and ironed for everyday wear, and Nancy was promised a new white frock for special occasions before she went. An embroidered white one with blue ribbons had particularly caught Miss's eye, and mother promised a closer inspection inside the shop.

The following morning, when Nancy was plaiting her hair preparatory to going downstairs, and her mother was in her bedroom completing her toilette, the voice of Mr. Bryant was heard calling up the stairway:

"The die is cast, mother—England has declared war!"

Her mother hastened down. When Nancy had tied her hair-ribbons and gone down, too, she found her father neglecting his breakfast to read aloud from the morning paper:

"England declares War!"

Throughout that day Nancy began to realize what that meant. She and all those dear to her, and indeed all those she knew, were to realize it further on succeeding days; for there was not a man nor a woman nor child in the country whose life was not affected, directly or indirectly, through the crime in aggregate called War.

Mr. Bryant, Nancy's father, kept a post-office, with a stationery shop combined. Like many of the inhabitants of the University town, they lodged during "term-time" one of the students, some thousands of whom "lived

out" in this way, while others had rooms at the colleges. Before that day was over it had been announced that the autumn term-time would be suspended, and that the colleges were to be converted into hospitals for the wounded soldiers. All through the day the telegraph operator was kept busy. Many people who had made arrangements for holidays "sent wire" to have them cancelled, especially at the coast, now pervaded at all points by troops to guard the defenses of the shores. By and by a lady came in who wished to have a telegram put in transit to France, but she had to be told that all communication with that country was severed by the war. She was in great anxiety about her son, a student at one of the colleges. He had gone to a town in the interior of France to spend his vacation, but no letter could now be sent or received, nor could the possibility of his speedy return be calculated on.

If telegrams flew apace, Mr. Bryant was kept busy at the counter in folding newspapers. Half an hour before the boy could bring the evening edition of the London papers from the station, a line of people filed before the counter, eager for "the latest news."

Yet a sombre shadow gathered on the brows of Nancy's parents as that day wore on. The children heard some serious talk concerning rates and taxes. The closing of the colleges during the winter would mean the comparative ruin of the stationery business apart from the newspapers; and then the income would be lessened by the absence of their gentleman lodger. "And during a war prices are sure to rise," said Mrs. Bryant. "I'm afraid, Nancy dear," she added, "that you must give up all thought of the new frock for this summer, and make the green merino do."

Nancy's little heart sank. She had a young cousin in London to whose birthday-party she had already been in that green frock. "You must consider it as a trivial matter," said her

mother, "when many will be made orphans and many homeless by this horrible war."

With almost incredible speed Mrs. Bryant's prediction as to a rise in prices was verified. The very next day, when Nancy accompanied her on a household shopping expedition to the grocer's, the baker's, and one or two other shops, it was found that the two half-crowns in mother's purse



*"Rally Round the Flags, boys!"*

were insufficient to purchase many of the usual commodities. At a large provision-dealers where most things, from Irish-cured bacon and foreign eggs to condensed milk and jam made in the town, were sold, they had to wait some time before they could be served. The place was crowded with mostly well-to-do people, who, Mrs. Bryant learned, were ordering large quantities of everything before the prices should rise still more. The assistant behind the counter serving Mrs. Bryant replied to a remark of hers: "Yes,

Ma'am, it *does* make it all the harder for the very poor, who can only buy in a little as they want it, and," he added confidentially, "it's a temptation to the dealers to mark up the prices still higher. Sugar, you see, is already double the price per pound it was."

One of the last places they called at was the little double-fronted shop which had been recently opened by their neighbors, the Wares. They were amongst the first people to be "hard hit" by the turn things had taken, in the struggle for daily bread. Until a few months ago, Mr. Ware had been one of the managers for a large boot firm which had branches throughout the country, and was largely financed by public investments. To increase the dividends they had resorted to squeezing their employees. Mr. Ware, just over forty, and with two other children younger than Mabel, had been given to understand that younger and cheaper men alone were wanted. He anticipated dismissal by resigning the post, and had invested all his savings in fitting up a little shop of his own, with a house attached. One side of the shop was given up to fruit and vegetables, which he also took round daily to out-lying districts in a cart. In the second window were displayed rows of bottles of sweets, the sale of which Mrs. Ware and sometimes Philip superintended. The post-master's wife, whose husband was striving to pay off a mortgage on two houses which he had built, extended a hand of sympathy to the little woman standing in an empty shop.

"The usual customers have come in today," said gentle-voiced Mrs. Ware, "and bought half-quantities of nearly everything. Plums, although so plentiful and cheap, we cannot sell at all, as sugar is so dear people will not buy them to cook. As to *sweets*, even the children will not have pennies to buy them, and I am afraid we shall not be able to obtain them from the factory ourselves; it is reported already that Chivers', the large jam-factory, have

shut down on account of the rise in sugar, and dismissed all their workers."

"Yes indeed," corroborated Mr. Ware, entering just then from the side-door, "and now it is rumored that the War-office authorities can compel any man to sell his horses, more of which are wanted 'for the front.' McFarlane, who owns the land back of the allotments, says three of his have had to go, and he doesn't know how he will finish getting in the harvest."

"Do you think," asked Mabel's mother with a sudden gasp, "there is any possibility of their wanting *Peter*?"

"Peter is slow and sure for my cart," rejoined her husband philosophically; "he would be just the kind to trail a field-gun."

The acquaintance of little Mabel with the equine favorite dated from the day when daddie had held her on Peter's back while he paced deliberately round the yard, and every morning since he had learned to come to the kitchen door for a crust. At the image conjured by her father's words, of Peter exiled and harnessed to heavy artillery, the child, who had stolen in at the sound of familiar voices, began to sob pitifully. Nancy comforted the wee girl as best she could: "Never mind, Mabel darling. —Peter *may not have* to be sold after all."

The day duly came for Nancy's departure for her visit to London. Her mother accompanied her to the station, for which they had to take the tram that ran through the town. The other passengers inside it, especially the men, were in earnest discussion together on subjects relative to the war. Meanwhile, the lowering sky became thickly over-cast, a thunder-crash was followed by a flash which rent the black horizon, and by and by the rain came beating heavily against the glass of the tram. The passengers felt glad they were in shelter: to more than one however the sudden storm seemed

symbolic of the death-clouds which wrapped the earth. To Nancy it seemed as though God in sorrow and anger were signaling His message, to show Himself, indeed,

" \* \* \* the all-terrible King, who ordainest  
Great winds Thy clarion, the lightning  
Thy sword."

The station-platform was unusually crowded, and a strange crowd on the whole it seemed. A group of men, attired like common workmen, were hoarsely singing, "It's a long, long way to Tipperary," now and then slapping each other on the back, while one of them would break out into wild cheering, in which the rest joined.

"Who are those fellows?" inquired Nancy's mother of a porter standing on the platform.

"Why, they're the Army Reservemen, ma'am, and they've got their orders to go to the front. You see people *will* treat them these times, and they've had a drop to much; but they'll soon sober down when they're inside the barracks and into their uniform again."

Nancy recognized one of the men as the father of a girl who went to her school, who had three little brothers. She knew the man was a bullying tyrant to his wife and children, and it occurred to her that they would probably be relieved by his absence, especially as she had heard it said that the families of such men were provided for by the government during the war.

Making their way with sober strides to another platform went a group of young men in spruce khaki uniform, a bulging of the tunic betraying the presence of a sword. These were of the Volunteers, formerly termed Militiamen, now generally called Territorials, who might be relegated for home or colonial defense, but who might either, if occasion required, be called upon to go to the fighting-line. There were women, too, amongst the crowd: mothers with little children in

their arms, brought to say good-bye to "Daddie." Here stood two girls, both red-eyed with weeping: they had seen their brother, a Territorial, depart that morning for a foreign coast.

"Your Uncle Stephen's a Territorial," remarked Mrs. Bryant, musingly; "I'm afraid he will be one that will have to go."

It appeared that the Reservists were

bound for the same train as that on which Nancy was to travel. Learning this, Mrs. Bryant besought the care of a fatherly guard, and Nancy was stowed in his van, on a seat at the back of the luggage. The guard waved his flag, a whistle blew, and Nancy was speeding to London, her mother's kiss upon her lips.

(TO BE CONTINUED.)

### Juvenile Evening Hymn.

*By Eliza R. Snow.*

[Reprinted from Volume. I, Juvenile Instructor.]

Our heavenly Father, we will sing  
To Thee a hymn of praise:  
Accept our evening offering,  
And hear our childish lays.

If, in the day that's past and gone,  
We did Thy Spirit grieve,  
We, in the name of Thy dear Son,  
Do pray Thou wilt forgive.

We thank Thee for the tender care  
That watched life's infant thread;  
Else we had now been sleeping where  
The tombstone marks the dead.

We thank Thee for the food we eat  
And for the clothes we wear;  
We thank Thee that our pulses beat  
In this pure mountain air.

And when we lay us down to rest,  
We pray Thee, safely keep;  
And through this night may we be blest  
With sweet, refreshing sleep.

And when the morn salutes the skies,  
With life and vigor blest,  
May we, with gratitude arise,  
And thank Thee for our rest.

We praise thy name that we were born  
In days when prophets live,  
And pray that we may never scorn  
The counsels they shall give.

Prolong our lives in righteousness  
The path of life to tread,  
And in Thy kingdom, work to bless  
The living and the dead.

# The Making of a "Mormon."

By William A. Morton.

## CHAPTER XII.

### SCENE AT A REUNION.

On the 15th of the following August Jessie Drew told her mistress that it was her intention to go to America, and that she would leave her service one month from that date. Both the lady and her husband had treated Jessie very kindly. She had been with them less than two weeks when one afternoon they found her reading the Book of Mormon. It was then that they learned her religious belief. They listened with interest to her experience, and when she had finished, the gentleman said, "Well, Miss Drew, you are the judge of this matter. You say you have found in the 'Mormon' Church the joy, happiness and satisfaction you sought for in vain in other churches. The testimony of your own heart is a pretty good testimony. We sincerely hope that you will not be disappointed in the place to which you are going or with the people with whom you have decided to cast your lot."

"And I wish to say, Jessie," said her mistress, "that should you not feel satisfied, and wish to return to England, just let us know and we will at once send you the money to bring you back."

Jessie thanked them for their kindness, and promised to write and tell them the truth about Utah and the "Mormons."

The day before sailing, Jessie went back for the last time to dear, old Woodbine Villa. She had told her parents some time before that she was going to leave soon for the gathering place of the Saints. Her father and mother had talked over the matter for hours, and as the time of parting with his girl, perhaps forever, drew near, Mr. Drew began to experience a change of heart.

All the sorrow that had come to Jessie was forgotten when, on entering her home, her father took her in his arms and kissed her as affectionately as he had ever done before. "My dear girl," he said, "I am glad you have come. Ever since I heard that you had decided to go to America I have been reproaching myself for the way I have treated you, fearing that I had driven you to take this step."



*"Her father took her in his arms and kissed her."*

"Well, father dear," said Jessie, "you need reproach yourself no longer, for had I been permitted to stay at home, and not encountered any opposition, I would do what I am going to do just the same."

"Well, come in and sit down, dear, while I go and find your mother and Norman; they are out in the garden."

That evening, for the first time in many months, a united family sat down to dinner in the Drew home. While no reference was made to the affair, they all thought of the regrettable scene at the breakfast table when Mr. Drew, in a fit of anger, gave his daughter her choice between her home and "Mormonism."

"I don't see why you want to leave us and go to that far-off land, among a strange people," said her father. "Can't you worship God just as well in one place as in another?"

"That is what a number of the children of Israel thought one time," was her reply. "The Lord had commanded His people to gather to Jerusalem, where He had put His name, and to worship Him there. But many of them were led to believe that they could worship Him just as well in Bethel and Dan as they could in Jerusalem. So they assembled in the last-named places and there they prepared their sacrifices according to the pattern of those at Jerusalem. They selected the same month, and the same day of the month; but the Lord did not accept of their sacrifices or their worship, but sent a prophet to proclaim against them. One of the features of the great latter-day work, father, is the gathering of Israel, concerning which there are many prophecies in the scriptures. Isaiah prophesied: 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' And the Lord speaking through Jeremiah said, 'I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine

heart, which shall feed you with knowledge and understanding!' These and many similar prophecies are being fulfilled by the Latter-day Saints, and they are the only people who are fulfilling them."

At this point Jessie's brother spoke. "Father," said he, "I have known for some time that Jessie had made up her mind to go to Utah, and now I want to tell you what I have decided to do—to go with her. I have worked pretty hard for the past five years, and feel that a short, vacation would do me good. If Utah is anything like the place it has been pictured to us, I promise to bring Jessie back again."

"And I promise to come back," said Jessie.

Mr. Drew looked at his wife. "While I would dislike very much to lose Norman, too," she said, "yet for Jessie's sake I would be willing to let him go. I think his proposition is a good one. We can rest assured that our own children won't deceive us."

So it was finally decided that Norman accompany his sister to Utah.

On the first day of October the train bearing the emigrants pulled into Salt Lake City. Among those gathered at the depot to meet relatives and friends were Mr. and Mrs. Walker and their two daughters, whom Jessie and her brother had met in England, and with whom Jessie had corresponded regularly since their return. They accorded Norman and his sister a hearty welcome and took them to their home. The following day they showed them the city, and in the evening of the third day took them to the reunion of the London Elders and Saints.

A thrill of joy ran through Jessie's heart when the large assembly arose and sang:

"O ye mountains high, where the clear  
blue sky  
Arches over the vales of the free,  
Where the pure breezes blow, and the  
clear streamlets flow,  
How I've longed to your bosom to  
flee."

When the song was ended, a young man arose to offer the invocation. Jessie Drew uttered a faint exclamation and began to tremble. The young man was Elder Smith.

At the close of the program, and before refreshments were served, there was a general handshaking.

"Why, bless my soul!" said Elder Smith to the young lady at his side (who, by the way, was Miss Elsie Newman) "there is Jessie and Norman Drew."

The next instant he was shaking them warmly by the hand, and expressing his surprise and delight at seeing them.

"Come over and meet a friend of mine," he said.

They followed him to where Elsie Newman was sitting. Addressing Elsie, Elder Smith said, "This is Sister Jessie Drew, from London, the young lady of whom you have heard me speak so often."

Elsie Newman arose. She extended her hand to Jessie. Then she uttered a sharp cry, reeled, and fell fainting on the floor."

## CHAPTER XIII.

### "LIFE BEYOND THE SHADOWS."

When Elsie Newman regained consciousness she was placed in a carriage and taken to the home of her aunt.

Elder Smith returned to the hall, and finding Jessie, entered into an earnest conversation with her.

After talking a few minutes he asked, "Why did you stop writing to me?"

"That is just the question I was going to ask you," was her reply.

"Why, I sent you two letters but failed to get a reply to either of them."

"Then you had the same experience that I had."

They gazed at each other in blank astonishment. Then the truth began to dawn upon him. "Jessie," he said, "I fear we have been the victims of a wicked plot; but the trap has failed to catch. Elsie Newman has betrayed herself. The young lady who swooned when I introduced you to her is the daughter of the postmaster at S——"



"Then she uttered a sharp cry, reeled, and fell fainting on the floor."

and I firmly believe that she has tampered with our mail. Oh, Elsie Newman!" he exclaimed, "how could you do such a cruel, contemptible piece of work?"

Of all the people assembled in the hall that evening none were more happy than Jessie Drew and Harold Smith. When parting for the night, Harold said, "Jessie, this has been a reunion in very deed. I thank God for it."

Looking up into the sweet, happy face of her lover Jessie whispered, "So do I."

The next morning Elder Smith called on Elsie Newman. He found her in a very weak and nervous condition. He saw that she was suffering terribly. The spirit of sincere repentance had taken possession of her, and holding his hands in a vice-like grasp, she implored him amid sobs to forgive her for the awful crime she had committed.

He comforted her with the assurance that there was no ill-feeling in his heart toward her. All had come out right, so there was no cause now for reproach. He felt sure Sister Drew would be perfectly willing to forgive Elsie also.

That afternoon Jessie visited the girl who had sought to rob her of such a precious gift—the love of a noble man. She brought to the repentant one a beautiful bouquet of roses, a token of her forgiveness.

"And you really, truly forgive me, Miss Drew?" said Elsie, as the tears coursed down her cheeks.

"Yes, dear, with all my heart I forgive you. The Lord has said, 'He that forgiveth not his brother his trespasses, there remaineth in him the greater sin.' My brother and I are going down to S——, and I hope to have the pleasure of meeting you there."

At the close of the conference, Jessie and her brother accompanied Elder Smith home, where they were treated as if they were members of the family.

They attended the religious and social gatherings of the Saints, and were delighted with the splendid brotherly and sisterly spirit they found among the people.

Norman paid frequent visits to Salt Lake City, each time staying at the home of the Walkers. He spent a very enjoyable Christmas with the family. He was somewhat partial with his Christmas presents, giving the choicest and most costly to Miss Genevieve. The reader can, no doubt, guess the reason. Yes, he had fallen in love with her.

The letters Norman and his sister sent home gave the lie to the vile stories their parents had heard about Utah and the "Mormons." "I don't believe," wrote Norman, "there is a better people or a finer country on the face of the earth. There are hundreds of Gentiles, members of different churches, living and rearing families here in the midst of the 'Mormons,' and you can believe that very few, if any, of them would be here if the 'Mormons' were the wicked and corrupt characters their enemies represent them to be."

The following letter conveyed the information that Norman had been baptized and confirmed a member of the Church. He urged his parents to dispose of their property and come to Utah, as he had no desire to return to England.

Mr. Drew was reading the letter to his wife when the Rev. Mr. Livingstone called.

"We have just heard from Norman," said the good woman.

"I sincerely hope that he and his sister are well."

"They are enjoying excellent health," said Mr. Drew.

"Has Norman told you when he expects to return?"

"He says he is not coming back. He is so taken up with the country and the people that he has decided to remain there. I have come to the con-



*"As he came down the lane, driving the cows from pasture, she was on hand to meet him and let down the bars."*



clusion, Mr. Livingstone," added Mr. Drew, "that the 'Mormon' people have been grossly misrepresented. I have abundant evidence that such is the case. My own children are my witnesses. It is easy for me to believe them, for I know they speak the truth. Norman advises us to sell our property and go to Utah, and I believe we will do so. We have enough saved to keep us comfortably the rest of our lives, and I feel that the proper place for us is with the children God has given us, and in whose likeness we will live after we are dead."

"I am very much surprised, Mr. Drew," said the minister, at the way things have turned out. I agree with you that your children would not deceive you. Perhaps I, too, have misjudged the 'Mormons.' I shall be more careful in the future."

Just previous to the opening of the April Conference there was a double wedding in Salt Lake City. Jessie Drew was united in the bonds of the new and everlasting covenant with Harold G. Smith, and Genevieve Walker with Norman Drew.

Among those who sat down to the wedding banquet were Mr. and Mrs.

Drew, who arrived in Salt Lake a few days before the wedding.

They settled in S——, where Harold and Norman engaged in farming, and the blessings of the Lord attended their labors.

It was a pleasing sight to see Jessie with her first-born in her arms, watching for her husband at the close of day. And as he came down the lane, driving the cows from pasture, she was on hand to meet him and let down the bars, for which he always repaid her with a loving kiss. She bore him nine sweet children. A few years later, her earthly mission finished, she entered into the rest prepared for the people of God.

Her husband survived her a number of years. He loved to tell his children and grandchildren the story I have tried to tell the readers of the JUVENILE INSTRUCTOR. A few days before he passed away, he lifted up his eyes toward heaven, and smiled sweetly as he repeated this little verse:

"When I bring my flock of years,  
Gilded hopes and faded tears

To the city in the stars,  
I shall see my darling wait;  
I shall see her at the gate—  
Jessie, letting down the bars."

THE END.

## Will this Happen this Easter Day?

After the people were seated and the speaker had begun, a lady came in and sat down very conspicuously in my line of sight. She remained there until almost the end. I do not complain of her coming late and going early; on the contrary, I wish she had come later and gone earlier. For this lady, who had very black hair, had stuck over her right ear the pitiable corpse of a large white bird which looked exactly as if some one had killed it by stamping on its breast, and then nailed it to the lady's temple, which was presum-

ably of sufficient solidity to bear the operation. I am not a morbidly squeamish person, but the spectacle sickened me.

I presume if I had presented myself with a dead snake round my neck, a collection of black beetles pinned to my shirt front, and a grouse in my hair, I should have been refused admission.

Why, then, is a woman allowed to commit such a public outrage?

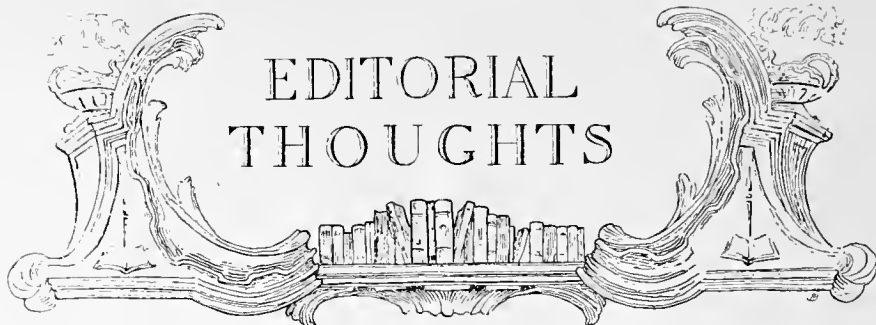
—Adapted from George Bernard Shaw.



First row: Fred H. Gunn, Supervisor 2nd. Inter. Dept.; Lorin A. Merrill, Superintendent Parents' Dept.; John W. Ross, Supervisor Theological Dept.; W. H. Robinson, Stake Chorister.

Second row: Ephraim A. Cowley, Superintendent; A. W. B. Bird, First Assistant; William T. Ogden, Second Assistant; Orsen F. Christensen, Stake Advisor from the High Council.

Third row: Bernice Erickson, Supervisor Kindergarten Dept.; Wm. O. Erickson, Supervisor 1st. Inter. Dept.; A. B. Christensen, Secretary and Treasurer; Alice Bird, Supervisor of Primary Dept.



# EDITORIAL THOUGHTS

## THE JUVENILE INSTRUCTOR Organ of the Deseret Sunday School Union

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SALT LAKE CITY, - APRIL, 1915

## The Cultivation of the Knowledge of the Divine Presence.

"Surely the righteous shall give thanks unto Thy name: the upright shall dwell in Thy presence." (Psalms 140:13.)

To have one's thoughts centered on God in love and righteousness is to dwell in His presence. This is manifest in sincere worship and in the performance of religious ordinances, but

man has generally been inclined to forget God at other times. The cultivation of the knowledge of the presence of God on all occasions is in many ways a source of spiritual strength and happiness. As the Psalmist says: "In Thy presence is fulness of joy."

The exhortation of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the most comprehensive of all ideals of attainment. But in order that we may approach the perfection of God we must be conscious of His attributes. Although these may, in part, be beyond our comprehension, we, nevertheless, attribute to God our own highest conceptions of the spiritual life. In so far as we are capable of pure love, in so far as we have ideals of goodness and truth, we attribute these qualities to God. In Him they become a living, concrete reality; and in the atmosphere of His presence we are inspired with faith in the possibility of their realization, both in ourselves and in our fellow-men. However dark the hour of trial, in the assurance that we are in the presence of God we see the light beyond; however enticing the temptation, in God's presence we have strength to overcome. This habit or condition of mind is a fortification against every sort of defilement. It strikes at the roots of all evil by excluding thought of evil. The thought of God on the one hand, and thoughts of deceit, violence, or debauchery on the other are mutually exclusive. This is a practical reason why every child and youth should be taught to cultivate the knowledge of the spiritual pres-

ence of God at all times and under all circumstances. With a consciousness of God's purity there is little chance of impurity; with consciousness of His love for His children there is a natural tendency to return to Him that same love, and with the love of God in his heart no man can hate any of the children of the Father. The love of fellow-men, however, does not imply the love of their evil deeds, but quite the contrary. "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." These words of the Father to the Son set forth the spirit that should control

every son and daughter of God. It is the spirit that is implied in the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

This is the first great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself." A person cannot love either God or his fellow-men without hating iniquity, because iniquity destroys men, and is in direct opposition to the love of God for His children.

Is it not worth while to cultivate in all humility faith in the presence of the Divine Father.

JOSEPH F. SMITH.

### AT HOME I'M KING.

*By Kenneth Harris.*

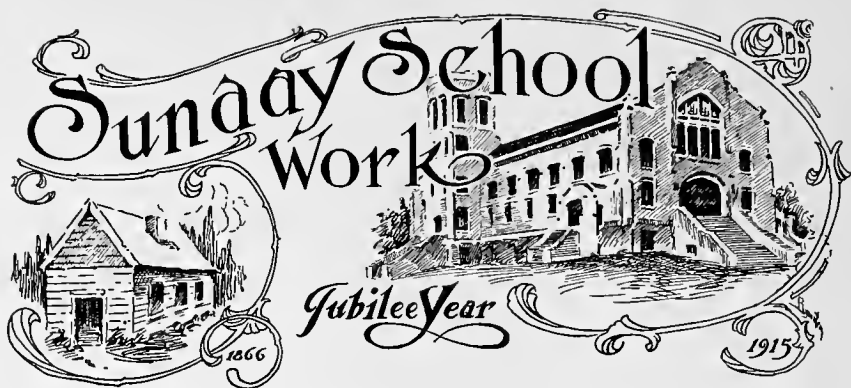
Down town I sing uncommon small,  
I have to stand for snub and slight;  
I'm at some bully's beck and call  
To hustle round from morn till night.  
It were indeed a sorry plight,  
But for the solace time will bring  
When from the shop I take my flight.  
At home I am a very king.

Down town I am a slave, a thrall,  
A shining mark for petty spite;  
No convict in his chain and ball  
Felt more the deadly prison blight.  
There is no sense in showing fight,  
And still I think while groveling,  
Soon I'll regain my proper height.  
At home I am a very king.

Down town I smile at words that gall,  
I bow to each blamed blatherskite;  
I run their wishes to forestall,  
I strive to please with all my might.  
But with my own front door in sight,  
My pleasant air aside I fling;  
At one and all I scowl by right.  
At home I am a very king.

### L'ENVOY.

Then it's my turn to snarl and bite,  
To snap and sneer, to stab and sting.  
I do not have to be polite.  
At home I am a very king.



## Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.*

### SACRAMENT GEM FOR MAY, 1915.

(Book of Mormon, III Nephi 18:7.)

"And this shall ye do in remembrance of my body, which I have shewn unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you."

Note: As this memory gem is a departure from the usual order of reciting verses from our hymns, it will be necessary to assign it to the school in the latter part of April for home preparation, in order to avoid practicing the quotation in the school. It might also, with propriety, be rehearsed in the respective departments.

### CONCERT RECITATION FOR MAY, 1915.

(Bible, James 5:14-15.)

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up."

#### Our Sunday School Conference.

At a recent meeting of the Deseret Sunday School Union Board, a committee, consisting of E.G. Woolley, Jr., Chas. B. Felt, and Harold G. Reynolds, was appointed to outline a program for the meeting of the Sunday School Union to be held at the Tabernacle at the coming general conference. This committee has recommended a very unique and interesting program. The assembly will assume the character of a Sunday School, and

the committee calls it "The Biggest Sunday School in the World." No announcements will be made, the silent method to be followed as in our regular Sunday Schools.

Following is the program in full:

Program for "The Biggest Sunday School in the World."

To be held at the Tabernacle, in Salt Lake City, April 4, 1915, 7:00 p. m.

Efficiency-Spirituality.

6:55—Organ Music.

7:00—Roll Call of Stakes.....  
..... General Secretary

Song: "Easter Morn" .....  
500 Children from the Salt Lake Stake  
Prayer.

Abstract of Statistical Report for 1914  
and Presentation of Authorities.....  
..... General Secretary  
Notices.

Song: "The Rose of Heaven".....  
..... Children's Chorus

The Sacrament:

(a) Recitation of Gem:

"I am He that liveth, and was dead;  
and behold I am alive forever-  
more, Amen."

(b) Organ Solo (suitable for Easter)

(c) Sacrament thought: "He is risen,"  
and what it means to us.

Concert Recitation: "And it shall come to  
pass in the last days, etc."

Singing Practice: Led by.....  
..... Elder Joseph Ballantyne

The Lesson:

(a) The Juvenile Instructor; It's Jubi-  
lee Year, and what we owe to it.

(b) The Child.

(c) Solo: "Hosanna" (Granier).

(d) The Teacher (from the inspira-  
tional view point).

Exhortation and Blessing.

Song: "The Cross of Calvary."

Benediction.

### Meeting of Stake Officers.

It has been deemed advisable by the Deseret Sunday School Union Board to call a meeting of Stake Superintendencies and Boards at Salt Lake City, some time during the conference in April, the precise time and place to be announced through the columns of the daily press and by personal letters to Stake Superintendents.

We desire to impress upon Stake Superintendents the importance of having at least a representative from each stake present in order to give consideration to the many important problems now confronting our Sunday School workers.

Stake Superintendents are requested to take the responsibility of ascertaining the time and place of holding this meeting and of arranging for a representative to be present.

## Secretaries and Treasurers' Department.

*Geo. D. Pyper, General Secretary; John F. Bennett, General Treasurer.*

### Sunday School Unions.

By Heloise Day, of Utah Stake.

What can we do to make Union meetings profitable? The question of how to make Union meeting profitable is one which has often puzzled wiser heads than mine, and one which ought to worry more heads than it does, including those of every Sunday School secretary in the Church.

It seems to me there are only two phases of the question to be considered: The first and most important can be solved only by the local officers, the second by the Stake Board and the local officers.

The first solution of the question can be stated in two words: "Be there." If every one of us attended Union meeting every month, we should most certainly find Union meeting more profitable than we can possibly find it so long as the total number of Sunday School secretaries in the stake is represented by an average of about three.

If we come regularly to Union meeting we shall find it more profitable each time. Every regular attendant at meeting will

support this statement. Come to Union meeting and you will find it profitable, even without special class-work. Just the spirit of the many earnest workers will give inspiration and help. Regular attendance is the first and most important step in the solution of the problem.

Let us do our part and trust the Stake Board to do theirs. Many times I have heard the excuse made, "Well, if we had a separate department, I'd like to go to Union meeting, but I do hate to go in the Superintendents' Department."

This doubtless arises from shyness, and I am more than willing to agree that it is very unsatisfactory to attend a department for officers in a higher position than one's own, and where questions of vital interest to secretary work must be subordinated to those of importance to the School as a whole. This brings us to the second part of the solution of our problem: the maintenance of a separate department in Union meeting, where questions which trouble us may be discussed at length without interfering with questions of more general importance. It is apparently true that in some stakes those responsible for recording the history of our schools, so

little appreciate the importance of their work that it has been found unfeasible to maintain a separate department in Union meeting for them on account of chronically poor attendance.

And here again comes an argument which I have heard given: "Well, there aren't enough problems in the secretary work to make discussion interesting, if we did have a class." I am sure no secretary who desired to be efficient in the work ever remained in the position a year without finding dozens of questions important enough to deserve free discussion in a class for the purpose. Here are a few which I recall having been troubled about during the last year, and which I consider as each being worth discussing with other workers:

1. How to keep class rolls complete at promotion time.
2. The secretary and the teacher; their interdependence; how much they can and should help each other.
3. The secretary and the librarian.
4. How to make the abstract of minutes vital to the school as a whole.
5. Quarterly reports in the minute book; their importance; how to keep them complete.
6. Importance of secretary work.
7. The secretary and the superintendent.
8. How can the secretary aid in promoting promptness in the school?
9. The secretary and the treasurer.
10. The secretary and the nickel fund.
11. The secretary and the assistant.
12. The secretary and the cradle roll.
13. Annual reports.

These and many other problems, I know I could solve better and my work would be more efficient if we could discuss them together in a secretaries' department in Union meetings. Undoubtedly you have just as many problems to solve as I have, and there are many which are common to us all. Surely our work would be done better if we could help each other to solve them.

Another need for a separate class is made by the fact that new secretaries are so often appointed and have no one to "show them how." Many questions which they are too shy or proud to ask would be answered in a class in Union meeting, and many a mistake would thus be avoided.

To sum up how we can make Union meeting profitable: First, attend regularly. Every one from every ward come every month with a spirit of wanting to help and be helped. Second: Have a separate department where questions pertaining to our own particular problems may be freely and fully discussed, and where new workers, as well as old ones, may be helped. This we can do to make Union meeting profitable?

## Spring.

When Spring comes tripping gaily in,  
Adorned with blossoms bright,  
You'd think the work kept holiday  
From morning until night.  
But 'tis not so, my friend, you know  
'Tis Nature's busiest time,  
And she's at work, and not at play,  
And all through April and through May  
Thinks idleness a crime.

The Spring with dashing crystal shower,  
With shaft of golden sun,  
Is laboring her every hour  
Until her course is run.  
She weaves the greening forest roofs  
Of lovely shining leaves,  
And deep beneath the earth her elves  
Are toiling to surpass themselves  
For future Autumn sheaves.

When Spring takes up her urgent work  
She carries it like play,  
And of her busiest time, my dear,  
She makes a holiday.  
So you and I may learn of her,  
And gaily take the road,  
And with a blithe and buoyant heart  
Bear on our heaviest load.

—Margaret E. Sangster in *The Christian Herald*.



## Parents' Department.

*Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.*

To Supervisors: We offer the following discussion by Brother Heber Scowcroft, and the outlines, as the concluding work for the present on Vocational Guidance. Let the two general lessons for May be given to this work.

### Calendar Subject.

#### Decoration Day: Its Proper Observance.

Appoint some member of the class, or other person, to discuss the history and significance of this day.

What abuses of this sacred holiday are creeping into the celebration of it? How can these abuses be checked?

What do you regard as a proper celebration of this day?

If feasible, plan with proper authorities a suitable program in observance of the day.

Note: Since Decoration Day this year falls on Sunday, it may be possible to arrange suitable services in Parents' Class, or in the Sunday School, in commemoration of the day. This calendar discussion, however, should be taken up at least one Sunday previous.

### VOCATIONS: CONSTRUCTIVE AND DESTRUCTIVE.

Is the vocation on which you have set your heart an asset to the community, State or Nation, or a liability? Is it a producer or a consumer?

To illustrate: In the Government service we see the workings of these two vocational phases: production and consumption, profit and loss. The army and navy are essential arms of the government service, which do not produce revenue. They are an expense, therefore a liability. The soldier and marine are consumers; they draw on the resources and production of the nation. On the other hand, the Department of Agriculture labors for increased production; to make two blades of grass grow in the place of one; to increase the yield per acre of the various crops; to force the orchard and farm, the field and the range to give forth in fruitful and increased abundance. The man in the chemical laboratory is a producer and benefactor not only to himself but also to those who are dependent upon him.

Vocations can be divided into two distinctive classes—viz:

### The Constructive.

Agriculture.  
Manufacturing.  
Mining.  
Stock-Raising.  
The Sciences.  
Salesmanship.  
And others of like nature.

### The Destructive.

War.  
Stock Speculation.  
Get-Rich-Quick-Schemes.  
Food Adulteration.  
Other Parasitic Pursuits.

A vivid example of the destructive and constructive in vocations, with an international setting, is found in the Panama Canal, and the European war. Both of these epoch-thinking events are related to engineering and applied electrical science; yet how different in their results. The Panama Canal is a commercial benefit to the whole world, and its builders are heroes of peace. The European war is likewise an engineering event of international consequences carrying devastation, famine, ruin, and carnage before it.

The man who conceived the sanitary can for canning fruits and vegetables, is a greater benefactor to man than he who invented lyddite and the lyddite shell. The man who sent the wireless message from the sinking Titanic, is greater than he who fires the 32-centimeter gun, or directs the sinking of a merchant-ship. The man who builds a sugar factory is a bigger man than he who builds a dreadnought.

The "yellow journalists and muckrakers," peddlers of the gospel of destruction, will be dead and forgotten when the work of the big men whom they have traduced and abused will be living to bless posterity. Europe's attitude toward their "big men" is to "knight" them. America's attitude is to indict them. The work of "the big men" is constructive; that of the little men is destructive.

Walt Mason in one of his contributions to the "Deseret News" says:

"The big men dare, and the big men do; they dream great dreams which they make come true. They bridge the rivers and link the plains, and gird the land with their railway trains. They make the desert break forth in bloom, they send the cataract through a flume to turn the wheels of a thousand mills and bring the coin to a nation's tills. The

big men work and the big men plan, and helping themselves, help their fellow man. And the cheap men yelp at their carriage wheels, as the small dogs bark at the big dog's heels. The big men sow, while the cheap men sleep; and when they go to the fields and reap, the cheap men cry, "We must have a share of all the grain that they harvest there." These men are pirates who sow and reap and plan and build while we are asleep. We'll legislate till they loose their hair; we'll pass new laws that will strip them bare. We'll tax them right, and we'll tax them left, till of their plunder they are bereft; we'll show these men that we all despise their skill, their courage and enterprise. So the small men yap at the big man's heels; the fake reformers with uplift spiels, the four-eyed dreamers with theories fine, will bring them, maybe, three cents a line, the tin horn grafters who always yearn, to collar coin they do not earn. And the big men sigh as they go their way; they'll balk at the whole blamed thing some day."—Walt Mason in "Deseret News" Sept. 3, 1913.

Young Man: "Choose ye this day whom ye will serve"—the vocation of construction or destruction; the one that builds up, or the one that tears down, or consumes.

### The Stock-Gambling Parasite.

A Parasitic Vocation is one that lives upon other vocations for its existence, without giving adequate returns for value received. We shall take occasion to treat Parasitics in a comparative way, to impress upon our readers that this affliction is not confined to plant life. We have our human parasites. We have particular reference to people that seem to attack, and attach themselves to other people with a passion for separating a victim and his money.

### The Stock Gambling Parasite.

The Wall Street gamblers are only outdistanced in their crime against society and morality by the wheat pit manipulator and operator who gambles in the sale of wheat he does not have; while hunger stalks in at the door of the humble cottager for the want of the wheat and flour they cannot buy. In this way fortunes are made over night by one hand, and the seed of want and misery sown by the other. A recent cartoon by Kirby in the "New York World," pictures a bayonet thrust through a loaf of bread, and raised aloft just out of reach of a dozen gaunt and hungry hands that are trying to get it. And what will the har-

vest be? The answer from the wheat pit operator will probably be the same as that of Marie Antoinette, when the hungry populace raided the palace of Versailles, crying that they had no bread. The answer of that lady of royalty was, "If they have no bread, why don't they eat cake."

If our Government ever wanted an excuse to wipe out this vicious parasite, this national cancer on the body social—the wheat juggler and the wheat pit—the powers of government have it sadly and sternly set before them in the present speculative juggling of wheat and other food products.

The advances, we are told, are due to the European war. Yet food products are less affected in the belligerent countries—right in the war zone—than in our own land which is at peace. However, there need be no surprise at this when it is known that food price manipulation is not tolerated in Europe.

Drummond tells us in his "Natural Law in the Spiritual World," that there are certain plants—the dodder for instance—which begin life with the best intentions, strike true roots into the soil, and really appear as if they meant to be independent for life. But after supporting themselves for a brief period they fix curious sucking disks into the stem and branches of adjacent plants. And after a little experimenting, the dodder finally ceases to do anything for its own support, thenceforth drawing all its supplies ready made from the sap of its host. In this parasitic state it has no need for organs of nutrition of its own, and nature therefore takes them away. Henceforth, to the botanist, the adult dodder presents the degrading spectacle of a plant without a root, without a twig, without a leaf, and having a stem so useless as to be inadequate to bear its own weight.

The habit of the dodder describes exactly the story of the stock gambler and wheat pit operator—the inhuman human parasite.

### The Get-Rich-Quick Parasite.

The Get-Rich-Quick operator throws out his fish line—for suckers only—dangling with schemes to gull an unsuspecting public taste and fancy for riches overnight, with a hook baited with alluring dividends. He draws in his victims by the thousands. The rosy-hued agent catches the man and woman who want something for nothing—and they are legion. People in every walk of life—and intelligence is no barrier or protection—fall for the painted picture, through

the dream of large and immediate returns. High sounding names; as, "Gold Debenture Certificate Co.," and "Mexican Rubber and Plantation Co., Ltd.," etc; have the ring, and are used to cause an imaginary jingle of the coin of the Republic in the pocket, and intended to separate the man of foolishness and his bank balance.

The stories of George Randolph Chester, which have been running in the "Cosmopolitan" for the last year or two, under the caption of "Get-Rich-Quick-Wallingford," read like romance and seem ridiculously impossible, but they are not. Indeed, on such an extensive scale has this parasitic vocation been developed, that the Government, recognizing the fraudulent methods employed to gain a livelihood, set in motion the machinery of the Department of Justice, followed by prison sentences. The U. S. Mails were closed against them for the exploitation of their nefarious schemes; but not until after these parasites had gathered in, and had separated millions of dollars from the men and women who had earned it by hard toil. And let it not be inferred that they have been crushed by the mighty arm of the law, or by their exclusion from the mails. No; they are at your elbow every minute with "only a few shares of stock left" as an expression of gratitude for some imaginary (for the occasion) favor you have shown him.

It is the story of the dodder over again, viz.: "The dodder is a twining leafless parasite that commences growth in the earth, but soon attaches itself to its victim by suckers, and then gives up its own roots—living at the expense of its victims."

The pursuit of such parasitic vocations as here mentioned, for a livelihood, is nothing short of base immorality. And the man or woman who follows these base professions and vocations—lives the life of a human parasite—will go the way of all parasites, the road to moral degeneracy and social degradation.

"The word then is, and the voice of warning should ever be: Shun, and keep away from such vocations that offer "easy-money" without effort or labor. They undermine, and finally destroy the moral fibre; develop the "yellow streak" and sow the seed of deception and dishonesty, the harvest of which is moral perversion and degeneracy, commercial degradation and social ostracism.

The young man, going into the world to carve out a career, will do well to ob-

serve this admonition: Let all thy getting be the result of industry and effort, for the most expensive things we acquire in this world are the things we get for nothing.

The altogether too frequent assertion, and assumption that "the world owes every man a living" and which on account of its repetition has been accepted as a physical law, is a vicious doctrine. The world owes a living to him only who earns it, and gives it for value received. In the words of an apostle of the "New Nobility," "Only they attain the real heights, who find in careers of modern commerce and industry, the opportunity to lead clean and useful lives of creative effort, and who give a new and modern interpretation and setting, of the ancient motto of royalty"—Ich dien, "I serve."

### LESSON OUTLINES.

#### Lesson 1. Constructive or Destructive Vocations.

1. Name the constructive or productive vocations of your community. What vocations have you that are not constructive or productive?
2. What is the tendency of young people regarding the choice of these vocations?
3. Who are the real benefactors of humanity? How can the thought of true service be best implanted in the growing child?
4. What has been the gospel teaching from the first regarding the constructive and productive life? Quote from Brigham Young and other leaders on this point. What was the effort in pioneer days towards making ourselves self-supporting?

#### Lesson 2. Parasites or Producers, Which?

1. To what extent have the parasitic vocations seized on your community?
2. What stock-gambling and get-rich-quick schemes have been pushed among you?
3. How can such schemes be detected? What are their signs?
4. How would you guard yourselves and others from such schemes?
5. How can boys and girls best be trained away from the "get something for nothing" notion?
6. Discuss these schemes in light of the gospel teachings. What has been the bulwark of "Mormonism" financially?

# Theological Department.

*Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.*

## First Year -- The Life of Christ

[By Edwin G. Woolley, Jr.]

### Lesson 13. Honored by Strangers; Rejected by His Own.

Place: In Samaria and at Nazareth. Farrar's "Life of Christ," chaps. XV-XVII; Roberts' "A New Witness for God," pp. 28, 29, 32, and 33, note, and pp. 249 and 250.

Texts: John 4:1-54; Matt. 4:12-22; Matt. 8:1-34; Matt. 13:53-58; Luke 4:14-44; Mark 1:14, 15, 20-45; Mark 3:11; Mark 5:6, 7; Mark 6:1-6; Acts 8:25; Acts 9:31; Acts 15:3.

1. Conversation with the Woman of Samaria. Like the conversation of our Lord with Nicodemus, his conversation with the Samaritan woman is rich in doctrine and beautiful in its simile. The two chief points in it, however, are, first, the direct declaration that He Himself is the Messiah for whom Israel was looking. "I that speak unto thee am He"—is perhaps the most positive declaration of that fact which the Lord ever made. Second, the inferential testimony which the circumstance bears to the universality of the Messiah's mission. "The Jews have no dealings with the Samaritans," yet the disciples find Him talking with the Samaritan woman. It was doubtless against their Jewish prejudices to find Him so freely conversing with a woman of a despised people, for they "marveled that He talked with the woman," but they dared not question His conduct; and nothing daunted by the race traditions and prejudices which made the Jews an exclusive people, proud of their descent from Abraham, and vain of their cherished privileges, He remained two days among the Samaritans and caused many to believe on Him; and if He could thus personally labor among the most despised of people, His disciples should have learned from that fact that the message of life and love was for all mankind, and not exclusively for the Jew.—(Y. M. Manual, 1906-1907.)

2. Rejection of Christ at Nazareth. 'The speaker was no longer interrupted by a murmur of disapprobation, but by a roar of wrath. With one of those bursts of sanguinary excitement which characterizes that strange, violent, impassioned

people—a people whose minds are swept by storms as sudden as those which in one moment lash into fury the mirror surface of their lake—they rose in a body, tore Him out of the city, and then dragged Him to the brow of the hill above. The little town of Nazareth nestles in the southern hollows of that hill; many a mass of precipitous rock lies imbedded on its slopes, and it is probable that the hillside may have been far more precipitous two thousand years ago. To one of these rocky encampments they drag Him, in order to fling Him headlong down. But His hour had not yet come, and they were saved from the consummation of a crime which would have branded them with everlasting infamy. 'He passed through the midst of them and went on His way.' \* \* \* And so He left them, never apparently to return again; never, if we are right in the view here taken, to preach again in their little synagogue. Did any feeling of manly, human regret weigh down His soul while he was wending His weary steps down the steep hillslopes toward Cana of Galilee? \* \* \* Were there any from whom He grieved to be severed, in the green, secluded valley where His manhood had labored, and His childhood played? Did He cast one long, lingering glance at the humble home in which for so many years He had toiled as the village carpenter? Did no companion of His innocent boyhood, no friend of His sinless youth, accompany Him with awe, and pity, and regret? Such questions are not, surely, unnatural; not surely, irrelevant; but they are unanswered. Of all merely human emotions of His heart, except so far as they directly affect His mission upon earth, the gospels are silent. We know only that henceforth other friends await Him from boorish Nazareth, among the gentle and noble-hearted fishermen of Bethsaida; and that henceforth His home, so far as He had a home, was in the little city of Capernaum, beside the sunlit waters of the Galilean lake."—"Life of Christ" Farrar, chap. XVI.)

### Lesson 14. Lord of the Sabbath.

Places: In and near Jerusalem and in Galilee.

Texts: Gen. 2:3; Exodus 16:22-30; Ex-

odus 20:8-11; Numbers 15:32-36; John 5: 1-47; Luke 6:1-15; Matt. 12:1-14; Mark 2:23-28; Mark 3:1-5; Luke 6:1-11; Luke 14:1-6; John 9.

Notes: Explanation should be fully made of the differences between the Christian Sabbath, called Sunday, and the Jewish Sabbath. When did the observance of the first day of the week, or Sunday, as the Sabbath day commence? What did Christ mean when He said: "The Sabbath was made for man, and not man for the Sabbath?" and further when He declared Himself to be Lord of the Sabbath?

2. The Shewbread. On every Sabbath day, twelve fresh loaves of bread were placed in rows upon a table in the Holy Place (as a symbol of communion of God with men) and the old loaves taken away and eaten by the priests. Though the instance cited, of David eating the shewbread, might have been an instance of Sabbath breaking, Jesus uses it as an instance of the setting aside of the ceremonial law for a good and sufficient reason. David was fleeing from Saul and was in sore need of food. The Sabbath is given to man as a privilege and not as a burden. If Jesus permitted His disciples to pluck grain on the Sabbath day, none should condemn Him, for He is the Lord of the Sabbath. This declaration aroused the ire of the Pharisees. According to the rabbinical laws it was lawful to do good on the Sabbath. When life was in danger, succor might be given. "Rules make Pharisees; principles make Christians." "I desire mercy and not sacrifice," said the Lord.

3. Pupils should be lead to talk about what is rightful and what wrongful conduct on the Sabbath day, allowing them to express their feelings and views freely. They should be asked to memorize the commandment about keeping the day holy and the commandment should be interpreted with the words of Jesus about the proper uses of the Sabbath. That Sabbath has been well spent if it has been a day of rest and gladness, not a day of idleness or pleasure-seeking. As the Psalmist sang, this is the day which the Lord hath made; we will rejoice and be glad in it. In this spirit we should keep the Sabbath day holy now.

### Lesson 15. His Chosen Twelve.

Texts: Matt. 10:1-42; Matt. 4:18-22; Mark 1:16-20; Mark 3:14-19; Luke 5:1-11; Luke 6:12-16; John 1:37-51.

Notes: 1. Why the Publicans Were Despised by the Jews. The publicans were gatherers of taxes and customs, at

ports and road stations, in the employ of the Roman government. Under this system of taxation, the revenue was farmed out to contractors and sub-contractors, who made it a point to collect what was demanded by the government and enough, in addition, for their own profit. All these amounts were collected by the local tax-gatherers, or publicans, who were usually Jews and because they came in direct contact with the people, and represented the oppression of the Roman government, these Jews were looked upon as defiled and apostate, and classed with sinners. It was from this class that Jesus gained many disciples, notably Zaccheus and Matthew. At first, the mission of the apostles was not to the Gentiles, nor to any city of the Samaritans, but later they were commanded to go into all the world and teach all nations.

2. "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."—(Matt. 10:40.)

3. Compare the calling and the mission of latter-day apostles with the calling and mission of the first apostles of the Lord. It would be well also to draw comparison between the character of men chosen then and those called now.

## Third Year—Church History

[Prepared by John Henry Evans.]

### Lesson 13.

Require all the class to read the chapter on these topics, but not all the points need be discussed in the class. Any one of the following topics may serve as a good lesson if gone into in sufficient detail: (1) The conditions under which the Saints lived in Clay county. There is nothing that brings out the adhesive power of "Mormonism" any better than this incident in our history. One would naturally think that an event like this would prove disastrous to the organization, but nothing was farther from the fact. Then, too, such an event shows how much those early Saints were willing to sacrifice for their convictions. (2) Or a good lesson might be made of the excommunication of the Witnesses to the Book of Mormon. A series of questions like these may prove sufficient to occupy the whole time: Who were the three witnesses? What do you know of the life of each of these three men? How did they get their testimony concerning the Book of Mormon? How would you argue that they knew rather than merely believed the Nephite Record to be true? What was the nature of the charges made against Cowdery and Whitmer? What

effect would such conduct, if true, have on their testimony? Which would increase the value of this testimony—their leaving or their remaining with the Church? Why? Or, (3) a lesson might be made of the facts that cluster about Adam-ondi-Ahman. Perhaps this topic is too little understood and emphasized among us today. The teacher might first center the class interest in the location of this place by the Prophet; then go to the meaning of this place so far as the past is concerned, and finally push on to the significance of the place and idea in the future.

Of course, if any one of these topics, and only one, be taken, it will require more detailed preparation on the part of someone. Either the teacher will have to give the lesson or some selected members of the class—preferably the latter. Suppose then, the teacher says, the Sunday before the lesson is to be given, "Next time we shall take all of chapter VII of part II. Everybody read the entire chapter, but special emphasis will be given to, say, the excommunication of the witnesses. Besides, so-and-so and so-and-so will be given special topics, as

follows." Whereupon the persons named will be given special topics with references, in order. Then when the lesson is to be given some one may be called upon to relate what the text states on the main topic, after which the special assignments may be called for, followed by questions.

#### Lesson 14.

The same thing may be done with this lesson, which is carefully outlined in the lesson book.

#### Lesson 15.

There is lots of interesting material here—unusual, romantic, adventurous. The escape of the Prophet to Missouri makes an entrancing story, if told in detail. The teacher should by all means read the references to the "History of the Church." If the class, however, is composed mainly of older persons it might be best to look up some more important topics. What you emphasize, therefore, in this lesson depends on whom you have in your class.

## Second Intermediate Department.

*Horace H. Cummings; Harold G. Reynolds, J. Leo Fairbanks.*

### First Year—Church History

#### THE BUILDING OF KIRTLAND.

##### Lesson 15. Work and Cleanliness.

As it has gradually moved westward, the Church has built up many beautiful towns and cities, which have been known for their splendid civic and moral conditions. If you will study the history of any Utah town or city you will be interested in the life and motives of the people when the settlement was in its infancy. With all the beautiful cities that have sprung up along the path of the Saints, the three most important were Kirtland, Nauvoo, and now Salt Lake City. Kirtland, in Ohio, became the first place of any importance in the migrations of the Saints westward, and though its history was brief, it was the scene of some of the most important constructive and creative activities in the history of the Church. All great movements grow gradually. So it has been with the Church of Jesus Christ of Latter-day Saints. The Prophet received revelations and knowledge of his work, as the time and needs demanded. And in all its

development you will find the people growing in knowledge and morals, and establishing splendid principles of right conduct.

At first, Fayette, in the State of New York, was the centre for the new organization, as it was there that the Prophet began his work. People far and wide became interested in his message, and it naturally drew to itself the support of sincere people; it naturally caused opposition on the part of many others. New movements in history always do. We have seen that while at Fayette the Prophet sent missionaries to the far west to preach the new message of truth, particularly to the Indians. The first company of missionaries consisted of men who were destined to do a great work for the cause of Christ. On their journey, they passed through Kirtland, Ohio, and baptized many people. From this time on, Kirtland became the important gathering place for the Saints. The Prophet arrived there in the early part of February, 1831, and went to the home of Newell K. Whitney, where he was comfortably housed and well treated. Elder Whitney, with many others, had been converted by the company of missionar-

ies that had passed through Kirtland the year before. There were at the beginning of 1831 about one hundred Saints in that place. Kirtland was located thirty-five miles from Cleveland, and was in those early days a trading center. In the heart of a growing agricultural country, it not only became a thriving market for grain, but was a centre for the fur industry. The Saints added much to its already growing population and wealth, and under their influence it grew into a beautiful and well governed civic community. There were good laws and these were enforced by trustworthy officials. In using the term civic, I mean those rights and privileges that pertain to citizenship. The Saints purchased land, added field to field, made good roads, constructed bridges over the streams, built substantial houses, planted orchards, opened a good school, erected a temple to their God, and in all their development in their new home, they exhibited a thrifty, honest and God-loving life.

In the new west the Saints tried to be free to live their own lives, think their own thoughts, and to work out their own salvation, and they learned those lessons of self-reliance, frugality, and love of morality that have characterized them from those days to the present.

It was while the Prophet was at Kirtland that he directed his people to follow the highest moral principles known to man. True religion can not be lived unless the people live lives of honest endeavor and fearlessness before God. Robert Louis Stevenson has written a very pretty story called "Will O' the Mill," in which he tells about a boy who longed to leave the narrow valley where he was born and to go out into the world to see what it all meant and what other people were doing. "When I was a boy," he says, "I was a bit puzzled and hardly knew whether it was myself or the world that was curious and worth looking into. Now I know it is myself, and stick to that." So it was this thought that Joseph Smith inspired in the minds of the new converts to Christ, and he gave them a program of moral principles which was effective in causing each member of the Church to realize his responsibility to his God. Already had the Saints suffered persecution and mobbing; already had they known the hardships of life, and yet in the midst of them all, the people were gradually learning a newer and better response to their divine call. Greater, each day, became their desire to worship God in all their work. Greater and greater became the number of those who could sing:

"Higher yet and higher,  
Out of clouds and night,  
Nearer yet and nearer  
Rising to the light."

So, for the moral guidance of the people, the Prophet received the revelation as contained in the forty-second section of the Doctrine and Covenants, Feb. 9, 1831. The people were to learn self-sacrifice, self-realization or an understanding of their own intellectual and moral powers. It is a pointed and comprehensive statement for realizing the words of Jesus: "Seek ye the Kingdom of God and His righteousness." Now the Kingdom of God is a kingdom of persons, and "is not concerned primarily with meat and drink, but with righteousness, peace, and joy." The law asks us to be charitable to all, to give to the poor, to clothe the naked, to be true to our family life, to keep from idleness, to dress in a simple manner, not to speak evil of our neighbors nor to do them any harm; not to steal, nor to lie; neither are we to be unclean in thought or deed, but all things are to be done in cleanliness before God.

Now, I wish the boy and girl who reads this lesson would analyze this revelation and get its full significance and meaning. There is a rich simplicity to it all. I suppose if you asked any thinking man what is the greatest blessing of life, he would reply Work. Work is our salvation. It is by work that we grow and develop, and in the Gospel of Jesus Christ, there is nothing that counts so much in the round of life as the work that is required of our hands and minds. How beautifully the Prophet has expressed this idea in the words:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

Then the communities of Saints are to become self-sustaining and independent. Home industry is encouraged from the first, for the Prophet says:

"And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

This is the key to the industrial history of the Latter-day Saints, and from that time until the present, the people have been encouraged to develop the resources of the countries where they have built their homes, and become independent and resourceful, inventive and wise in their daily lives. Every "Mormon" community has become a centre of industry and trade, and the people have learned the fundamental principles of

self-preservation. This fact has been so impressive to some people, that it has led Mr. William E. Smythe to remark in speaking of the industrial life of the Latter-day Saints that "Nowhere else has labor received so fair a share of what it has created. Nowhere else has the common prosperity been reared upon firmer foundations."

With this moral law, which has always been held sacred by the Saints, was given soon afterwards what is known as the Word of Wisdom, pronounced by some scientists as one of the most remarkable health codes ever given to man. Do you realize that in forty-five states of the Union, the teaching of hygiene with special reference to alcohol and tobacco is made compulsory. Think of it! The most important subject of all, that is the most vital to the child, to the home, to industry, to social welfare, and to education itself is forced upon the child as a study by the laws of these several states. In other words, we are forced to teach the laws of health. The best index to a nation's welfare and intellectual condition is the health of its people. So with any organization. The best means of judging a society is by the health of the people morally, intellectually, and physically. So the Prophet sought divine wisdom on these subjects, and he received the Word of Wisdom. Let me ask you to read it with me.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And again, strong drinks are not for the belly, but for the washing of your bodies."

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

"Every herb in the season thereof, and

every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

"And all saints who remember to keep and do these sayings walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones,

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint;

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

This Word of Wisdom, if carefully observed and kept, would do much to bring about a physical and civic efficiency, as well as a high condition of morals. We can only have "civic efficiency" and good morals as each individual is moral and clean in his daily life. The expression, "Some things are not good for man," tells in a very simple manner that the earth brings forth in the vegetable world plants and trees that are for use in men's daily activities, but for some to be used as foods or stimulants, by taking them internally is wrong because of the destructive effects they have upon the vital organs. It is a duty for all people to live their best, and to eat and drink that they may have sound and robust bodies, conducive to sound and quickened intellects. A few years ago, Herbert Spencer, one of the greatest philosophers that ever lived, wrote a book on "Ethics," or the science of morals. In this book, he clearly sets



forth the fact that if the body is injured in any way, man can not live his best life, nor think his best thoughts. Our bodies are governed by law, as all things created by God, so that the Word of Wisdom is telling us in a simple way what the best laws conducive of health and energy are. If we do something to destroy the body, we are ill, and illness in any form destroys energy, and ultimately results in death. Joseph Smith has told us, in a few words, to live as near to the laws of nature as is possible, and the great American scientist, Agassiz, once said that "A natural law is as sacred as a moral principle," and some one has said that "sound maturity is better than youth or age." We all wish to be youthful all our lives. I once knew an old lady who, when I last saw her, was over one hundred and six years of age, and yet she recited some beautiful poems, and when I asked her if she felt old, she replied, "Oh, no! I feel almost as if I could run and play, at times." She had lived a good life, and had known happiness and joy.

You will be able to find much about the evil effects of alcohol and tobacco upon the human system. Magazines and books are full of such information, and now the great nations of the earth are encouraging for the first time many of the principles of the word of wisdom, and the railroads of the United States will not hire men who drink; and one of the greatest roads will hire no man who uses tobacco. It is only a matter of a short time when thinking men and women will adopt in essence our moral law of health.

Note: Locate the city of Kirtland. What were the conditions in that part of the country in 1830, in regards to population, agriculture, etc.? Why did people become interested in the message of Joseph Smith? What are some of the religious principles that are interesting to you in section 42 of the Doctrine and Covenants? What does this section say about idleness? about work? about repentance? What is one of the most important subjects today in our schools? Why should we learn and teach the laws of health? What is the Word of Wisdom? Why is it of great interest to the world? Why do people condemn today the use of tobacco, alcoholic drinks, etc.? Why is a clean and pure body necessary for a strong mind?

## BUILDING OF KIRTLAND.

(Continued).

### Lesson 16—A Perfect Society.

Around the city of Kirtland the Saints had acquired land, and in the early part of the year 1831, they began the tilling of

their holdings on as large a scale as possible. From that time on to the present day, you will find the Latter-day Saints good agriculturists, builders of factories, and supporters of good laws and government. Now, the Church began its history by taking hold of the common problems in society and trying to bring about a better order of things. We deal every day with material things. Religion is not separate from the practical affairs of life. In fact, true religion teaches us that every act and every bit of work that we do should be for the making of better homes, better conditions for our children, and the amelioration of the bad things in society. This is what makes religion real. It teaches men to be glad and happy; and to base their happiness on two things: Faith in, and love for God, and applying their religious ideals to every vocation of life. You can readily see, therefore, why almost from the beginning, some one should look after the material interests of the Saints—their work as well as their social life. And then, too, the Church, in order to grow, was compelled to have finances, that temples and school buildings, meetinghouses and social centers might be erected for the good of all the people. So the Gospel of Jesus Christ began in this age with a message to the poor, the slave, the stranger, the sinner. The Church is an organization of fellowship of people for the furtherance and expression of their daily lives, both in material things and in high spiritual thoughts.

Today, one of the most important branches in the organization of the Church is the Presiding Bishopric. Their chief function is the care of the financial and temporal business of the affairs of the Church. The tithing is collected and disbursed by them, as well as other revenues, and they have a general supervision over the property that belongs to the Church in all the wards and stakes of Zion. Through this office, the Church helps the poor and the needy. During the year 1914, over \$200,000 was given to those who needed help, while the number assisted was 14,000 souls. Generous amounts are given to the needy every month, irrespective of religious beliefs or color. One of the best equipped hospitals in the West is maintained through this office, as well as twenty-two Church schools, three of college grade, and nineteen of secondary grade. The office gathers vital statistics and conducts an employment office, the benefits of which are not restricted to the members of the Church. "The settlement of lands and the providing of homes for its people have always been among the prominent activities of the Church; through its fos-

tering care large tracts in many regions have been redeemed and colonized. At present there is a department in the Presiding Bishop's Office, the purpose of which is to locate members on land who are unable to help themselves, and who wish to obtain homes and engage in farming. In short, under its auspices, and by its powers and functions, the Aaronic Priesthood undertakes numerous measures looking to the temporal comfort and well-being of the people."

It was quite natural then, that in the very beginning of the development of the Church, some one of the Priesthood of God should be appointed to look after the material needs and financial problems of the people as an organization. Consequently, Edward Partridge was ordained the first Bishop of the Church, February 4, 1831. Two other elders were called to officiate with the Bishop as counselors. The organization of the Bishopric was a movement to carry out the prophet's idea of a perfect social condition of his people to be known as the United Order. You will find this one of the most interesting subjects in the early history of the Church. For a perfect social condition, where all men should treat one another as brothers, it was necessary to give up the idea of ownership in lands or goods, and to consecrate all to the Church. One might then receive a tract of land or a home to be known as his "stewardship." All the gains were to revert to the general store-house, whence each family was to obtain its supplies and means of livelihood. No one was to be idle. All were to produce and construct, and have in mind the good of the entire community over the idea of the good of one's self. It was to be a perfect brotherhood, where all worshiped God, and manifested a love for God and man. In this way, the Prophet believed the Kingdom of God could be restored to earth; and though it has never been carried out, it is still a dream of the "Mormon" people, which will be realized when they have rid themselves of selfishness and purified their souls in their struggles to serve their God.

The Prophet Joseph's great lesson to mankind in the revelation on the United Order, is to teach unselfishness and a pure love for God by absolutely loving mankind. He wished a perfect society, where all should enjoy the product of labor, and where all should know and understand that all are children of the same God, and that their full happiness comes in living for one another and co-operating in preparing the earth for the Kingdom of God.

If you will read the Lord's Prayer,

found in the sixth chapter of Matthew, you will find that we are to pray for the Kingdom of God to come to us. This is right, and beautiful to contemplate.

God's Kingdom is to come to us when we have prepared our hearts and lives for it. When gardens and flowers and wheat shall take the place of the unreclaimed lands, when we have acquired knowledge and know the laws of nature and have mastered them; when we shall have made the earth beautiful and glorious by our work; and so mastered our natures that we know no selfishness but love for our fellow men as Christ loved them. Then, the Kingdom of God will come, and we shall enjoy and appreciate it because we have worked for it. It is the United Order lived to the very letter that will bring such a condition about.

Note: What work did the Saints follow mostly in and around Kirtland? From agriculture grows what industry? What is good government? What are good laws? Did the Latter-day Saints foster good government and laws? Why? What is the Presiding Bishop's work? What does he attend to today? Why is his work necessary? What was the Prophet's idea of the United Order? Did God reveal it to him? Why will it do much some day for all mankind? Why should we learn the laws of unselfishness and love for one another? Who was the greatest exemplar of unselfishness and love the world ever had? If the Kingdom of the Lord is to come to us, how must we earn it? Read Stephen Phillip's "Marpessa." Read the Lord's Prayer. What do these teach us? Edwin Booth once said that the Lord's Prayer is the greatest thing ever written. Why do you think he said this?

#### Lesson 17. Joseph's Power as a Prophet.

If you will take your Bible and turn to the twenty-seventh chapter of Ezekiel, you will find one of the most beautiful descriptions in all history of the wealth and power of two famous ancient cities—Tyre and Sidon. These cities were centers of commerce and trade in the old country of Phoenicia. Some have said that they were the wealthiest cities of ancient times. One thing is quite certain: About 1000 to 400 B. C., they were known to all the world, both east and west, though you will recall that only the Mediterranean countries with the Asiatic provinces were then the known world. Like all great people, the Phoenicians had a religious system which opposed the simple faith of the people of Israel. The Israelites realized that their Ten Commandments and laws were con-

ducive to the moral life, and while the Phoenicians were wealthy and commanded the respect of the Egyptians to the southwest and of the Greeks to the west, they became very corrupt, and their wealth led them to destruction, as wealth will always do, unless its control is directed by high moral ideals. Let me quote to you some of the most beautiful stanzas of the chapter referred to:

"Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God: O Tyrus, thou hast said, I am of perfect beauty.

"Thy borders are in the midst of the seas, thy builders have perfected thy beauty."

Then the writer goes on to tell about the cedars and the fir trees that are used to manufacture ships, which go to Egypt and bring back from its markets the fine linen and broilered work; and from the far east the caravans bring to Tyre and Sidon silver, iron, tin, and lead. Great markets and fairs are held, and there were for sale emeralds, oil, wines, fine linen, coral, agate, horses, mules, and cattle.

But with all their wealth, the great cities of the Phoenicians were doomed to destruction, and this is what the Prophet Ezekiel predicted, as he looked into the future:

"Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

"Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

"The suburbs shall shake at the sound of the cry of thy pilots.

"And all that handle the oar, the mariners, and all the pilots of the sea; shall come down from their ships, they shall stand upon the land;

"And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

"And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

"And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

"When thy wars went forth out of the seas, thou filledst many people; thou didst

enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

"In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

"All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

"The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more."

Today, as one passes up to the eastern coast of the Mediterranean Sea, the pilot points out the barren and rocky coast, where once the city of Tyre and Sidon ruled the world of commerce and trade. The prophecy of Ezekiel literally came true.

You ask then, What is a prophet? The popular definition of this word is: One who predicts future events. While this is true, to the Church of Christ it means more than the mere prediction of the future. A prophet is "one who speaks for God—" "a forth-teller," rather than a "fore-teller." Prophets are men who receive knowledge from God and speak in His name. Let me give you an example of what we would call a "fore-teller." In the thirteenth century of our era, Roger Bacon, one of the greatest men that ever lived, studied the sciences of his day, and in predicting certain things for the future, he said, in a curious letter "on the hidden workings of nature and art, and the emptiness of magic:"

"I will now enumerate the marvelous results of art and nature which will make all kinds of magic appear trivial and unworthy. Instruments for navigation can be made which will do away with the necessity of rowers, so that great vessels, both in rivers and on the sea, shall be borne about with only a single man to guide them and with greater speed than if they were full of men. And carriages can be constructed to move without animals to draw them, and with incredible velocity. Machines for flying can be made in which a man sits and turns an ingenious device by which skilfully contrived wings are made to strike the air in the manner of a flying bird. Then arrangements can be devised, compact in themselves, for raising and lowering weights indefinitely great. \* \* \* \* \* Bridges can be constructed ingeniously so as to span rivers without any supports."

Using his reason, Roger Bacon foretold some very interesting things that have come to pass. But he did not speak in the name of his God. I think you may

be able to find many things in your history where men have predicted the future, without claiming to be prophets of God. With the ancient Jews, whenever one of their prophets spoke of future events, they prefaced their words with: "Thus saith Jehovah" or "The word of Jehovah came." We might give you many examples of prophecy from the Bible. It will be interesting for you to give examples.

In December, 1832, Joseph Smith uttered a remarkable prophecy. You remember, the Latter-day Saints were at Kirtland. The United States was more or less in the throes of political difficulties and broils. Already, the southern states were radically opposed to the northern states on many questions at issue, and at this time in particular, over the question of tariff. While the northern states were favoring a protective tariff, in order to encourage manufacturing in our country, the south was opposed, because it was given up mostly to agricultural pursuits. Tariff means a tax on goods brought to the United States from a foreign country. Now it has always been a question with us Americans as to whether or not a tax on imported goods is beneficial or detrimental. One thing is quite certain. The question has been the means of dividing the American people into two great political parties. So, in 1832, it was the tariff that seemed to divide the country, politically. Slavery was, as yet, not a burning question. In that year, Joseph Smith looked into the future and declared that

"The days will come that war will be poured out upon all nations, beginning at that place;

"For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations.

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war:

"And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation;

"And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation

and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations."

What occurred to fulfill this prophecy? What is now occurring? We read in Muzzey's "American History" the following:

"It was a serious condition of affairs that confronted Abraham Lincoln when he was sworn into the office of President on March 4, 1861. A rival government in the South had been in operation for a full month. All the military property, except one or two forts, in the seven states which composed the Southern Confederacy, had been seized by the secessionist government. From Congress and the executive departments at Washington, from federal offices all through the North, and from army and navy posts, Southern men were departing daily in order to join the fortunes of their states. Many voices in the North were bidding them farewell and godspeed. And, most serious of all, Brave Major Robert Anderson, with a little garrison of eighty-three men, in Fort Sumter, in Charleston harbor, was writing to the War Department that his stores of flour and bacon were almost gone.

"When the Confederate government at Montgomery heard of Lincoln's intentions, it ordered General Beauregard, who was in command of some 7,000 troops at Charleston, to demand the immediate surrender of the fort. Major Anderson refused to abandon his post, and General Beauregard, following orders from Montgomery, made ready to reduce Fort Sumter by cannon. Just before dawn, on the 12th of April, 1861, a shell rose from the mortars of Fort Johnson and, screaming over the harbor, burst just above the fort. It was the signal for a general bombardment. In a few minutes, from the batteries of Sullivan's, Morris, and James Islands, east and south and west, fifty cannons were pouring shot and shell upon Fort Sumter. Anderson stood the terrific bombardment for two whole days, while Northern gunboats lay rolling in the heavy weather outside the bar, unable to come to his relief. Finally, when the fort had been battered to ruins and was afire from red-hot shot, Anderson surrendered, saluting the tattered flag as he marched his half-suffocated garrison to the boats.

"The bombardment of Fort Sumter opened the Civil War."

And not only did the war begin at South Carolina, but the south called upon Great Britain and France for help and support. Queen Victoria issued a neutrality proclamation, as well as did France at the beginning of the struggle. Referring to the sixth stanza of this revelation

again, it seems that it is literally being fulfilled at the present moment. From a report contained in an Italian newspaper, I find that that government announces the death of some fifty thousand people by earthquakes alone during the year 1914. Then think of the famine in Belgium, in Poland, and in Mexico!

Note: Who have been some of the world's great prophets? Where do you find their history? Who was Ezekiel? Isaiah, Daniel, Moses? Where were Tyre and Sidon? Learn something about their history. Why were they great commercial centers? What did they deal in? Read the twenty-seventh chapter of Ezekiel. What do you learn from it? Tell about the prophecy concerning the destruction of Tyre and Sidon. . . . come true? What precipitated the Civil War in America? What did Joseph Smith prophecy in 1832? Was it fulfilled? Tell about its fulfillment. What other parts of this prophecy are being fulfilled today? What is a prophet?

### Third Year—Old Testament

#### Lesson 17. Worship in Ancient Israel.

Pupils' Text: Leviticus 17.

Topical Analysis for Individual Assignment:

- (a) Blood atonement, through the sacrifice of animals according to the Law of Moses.
- (b) The different kinds of animals used in sacrifice.
- (c) The different steps taken by the priest in offering the animal sacrifice, and the meaning attached to each step.
- (d) To the meat offering is added the drink offering.
- (e) The things of which oil and salt were typical in the offering. Give the distinction between burnt offerings, peace offerings, sin offerings, and trespass offerings.
- (f) Give the location in the tabernacle of the following: The ark of the covenant; the altar of sweet incense; the table of shew bread; the candlesticks.
- (g) Explain the location of the altar used for the sacrifice of animals.

Aim: To teach the principle of sacrifice and the law of atonement.

Significance of events:

- (a) Cutting the Israelites entirely off from their heathen forms of worship as they had known them in ancient Egypt.
- (b) The recognition of God as a separate and distinct divine

personage whose method of worship was to be entirely unlike that employed by the heathen nations in their idolatry.

- (c) The recognition by ancient Israel of a distinct place of worship where God appeared unto them and established a divine authority to act in His name.

Lesson in the class: Explain the significance of the different forms of sacrifice, and the scrupulous manner in which every step in the sacred ordinance was treated.

Explain the tabernacle as containing two central features,—the authority of God and the holiness which it gave to the spot whereon it was constructed.

Explain what makes the ground holy as it was declared to Moses at the time of the burning bush.

Give an account of the reasons and treatment in case of excommunications in the days of Ancient Israel.

Explain why the people were not permitted to witness the burning of incense within the tabernacle, and the reverence which the tabernacle and its sacred ordinances created in the minds of the people towards those holding the priesthood.

What was the difference between sacrifices offered from Adam down to the time of the bondage and those established by Moses as a part of the daily worship of the people?

Describe the kinds of animals used in sacrifice, their age and condition, and why the pigeon or turtle dove was used more commonly by the people at large.

Give an account of the manner in which the fire was kept upon the altar of burnt offerings.

Explain where the altar of burnt offerings was kept, and the difference between the court of the tabernacle and the camp of the congregation.

In what way was God's presence in the Holy of Holies announced to the people at large?

#### Lesson 18. Worship in Ancient Israel (Continued.)

Pupils' Text for General Assignment: Leviticus 25.

Topical analysis for individual assignment:

- (a) The manner in which true time was measured in the days of Moses, and the way in which the beginning of each month was announced.
- (b) What were the usual requirements of the Sabbath day?
- (c) Explain the manner in which the

feast of the New Moon was celebrated.

- (d) Give an account of the Sabbatical month and the feast of the atonement.
- (e) Give the various requirements of the Sabbatical year, and show the manner in which it was distinguished from ordinary years.
- (f) What was the Sabbatical Jubilee? And how did it, in a general business and religious way, affect all the people?

Aim: To show God's way in correcting the unequal conditions that arise among His own children, often without any fault of their own.

Significance of events:

- (a) In those early days there were two general classes of the people: the rich and the poor, or the master and slave.
- (b) An early lesson in teaching the people the significance or meaning of a common brotherhood; a breaking away from those who believed with Cain that they were not their brothers' keepers.
- (c) The establishment of a divine authority through the channels of the priesthood by which the people throughout their subsequent history were to be governed.
- (d) The laws and institutions of Moses gave the people the right to be governed directly through Jehovah, and the prophets whom he established to represent him. It was an effort to give the people in their government the principles of both justice and mercy, and the government of God gave the people the enjoyment of divine mercy, which is rarely a part of human government.

Lesson in the class: Explain how some of our modern institutions can be traced back to the laws of Moses.

Give a comparison between the release of debtors in the Sabbatical year and the bankruptcy law of our own day.

Explain the relationship between the violation of the Sabbatical laws of Moses and the bondage of Judah in Babylon during a period of seventy years.

How was the troublesome land question of those days solved? Give some instances in which the value of lands belonging to men are greatly increased, not by themselves, but by circumstances over which owners of the land have no control.

Explain the condition of slavery in the

days of Moses, and how it was mitigated by the law of God to the people in those times.

### Lesson 19. Hebrew Government.

Pupils' Text for General Assignment: Deut. 17:2-7; Deut. 13:12-18; Deut. 4:25-28; Exodus 21:12-21; eDut. 27:17.

Topical Analysis for Individual Assignment:

- (a) The ten commandments and their effects upon the social life and government of modern nations.
- (b) God as the highest authority in Jewish law; why their law was called a theocracy.
- (c) The manner in which the chief authority in the government of ancient Israel was chosen.

Aim: To show the process by which ancient Israel was changed from a nation of slaves into an independent state under a theocracy.

Significance of events:

- (a) The establishment of law governing the relations of men with each other and of men with their God.
- (b) The dangers of idolatry and its treason to Jehovah.
- (c) The moral dangers of idolatrous worship and the crimes against Society to which it led.

Lesson in the class: Give the penalties for apostasy, and tell of what it consisted.

What were the general laws affecting murder? theft? dishonoring parents? kidnapping? false measuring, etc.

Show what general authority parents exercised over their children.

Who was the highest authority in the Jewish state?

### Lesson 20. Geography of the Wilderness.

Pupils' Text for General Assignment: Read any geographical description of Arabia, especially western Arabia, called Arabia Petrea.

- (a) General character of the surface of the Sinai peninsula.
- (b) The character of the mountains of which Sinai was one.
- (c) Locate the journey of the Israelites from Goshen to Sinai, by use of a map.
- (d) What religious denominations at the present time inhabit the district of Sinai?

Aim: To show the geographical conditions which beset the people during their exodus from Egypt to Palestine.

- (a) Explain what effect such a country as Arabia would have

on a people compelled to live there in a state of wandering for forty years.

(b) Explain the dangers to the

Israelites that arose from the presence of the Amalekites in Arabia.

(c) Who are the present Bedouins?

## First Intermediate Department.

*Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.*

### First Year Biographical Sketches from the Book of Mormon

#### Lesson 13. Alma the Younger.

[For Second Sunday in May.]

Text: Mosiah 28:20; 29:42; Alma 1:16-31; 2; 4.

Lesson setting: Time, place, people, etc.

Thought for the teacher: "All that will live godly in Christ Jesus shall suffer persecution."

Truth to be taught: "If we suffer for Christ's sake we shall also be glorified with Him."

Point of contact: Lead the class to tell of some of the persecutions to which the Latter-day Saints have been subjected, including the martyrdom of the Prophet Joseph and his brother Hyrum.

I. King Mosiah's Acts before His Death.  
1. Records given to Alma the Younger.

2. Also brass plates and Urim and Thummim. What they are.

3. His charge to Alma.

II. Reign of the Judges.

1. Great trials come to the Church.

2. Patience of members rewarded.

3. No one better than his neighbor.

4. Divide their substance with poor, needy and sick.

III. Wickedness of Amlici and His Followers.

1. Force the Nephites to give battle.

2. The Lord helps them.

3. Another battle. Amlicites reinforced by Lamanites but are defeated again.

4. Alma and Amlici meet face to face. Alma's prayer. The duel.

IV. A Lesson Learned by Nephites.

1. Sincere repentance and humility.

2. Peace and prosperity again.

3. Many added to the Church.

Memory Gem: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven"

Lesson Statement: King Mosiah commits the records of the people, also the Brass Plates and Urim and Thummim into the care of Alma the Younger. Charges him to give them the greatest care. Advises them to do away with kings and appoint judges to reign. Alma, a righteous man, is chosen.

Although great trials came to the church, much faith was manifested by the people. They bore with patience their persecutions; shared their goods with each other. The sick, poor and needy were also shared with. The priests labored same as the people.

A wicked man, Amlici, succeeded in stirring up a rebellion and gained followers. These increased until they finally forced the faithful Nephites into terrible war. These Amlicites shaved their heads and painted their faces so as to appear more hideous. They lacked the support of the Lord. He would not desert His people. Although two battles took place in which thousands of lives were lost the Nephites were eventually successful. In the last battle a host of Lamanites joined the Amlicites but with all their strength they could not overcome the people of the Lord.

These trials united the people and sincere repentance entered their souls, thereby restoring them to the full favor of God. In one year there were added three thousand five hundred souls to the Church.

#### Lesson 14. Ammon.

[For Third Sunday in May.]

Text: Mosiah 28:17-20; 27.

Lesson setting: Time, place, people, etc.

Thought for the teacher: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Truth to be taught: They that turn many to righteousness shall shine as the stars forever and ever.

Point of contact: Lead the pupils to tell of the services of our missionaries,

and what they endure in order to save souls.

- I. Sons of Mosiah converted.
  1. Their desire to preach the truth to the Lamanites.
  2. Words of the Lord to them after their fasting and prayer.
  3. Journey to land of Nephi.
- II. Ammon becomes a servant.
  1. Flocks attacked by Lamanites.
  2. Power given Ammon by the Lord.
  3. The king's astonishment.
- III. Meeting of King Lamoni and Ammon.
  1. Takes him to be the Great Spirit.
  2. Ammon tells him of God.
  3. The mission of the Holy Spirit.
- IV. Preaches the Gospel to King Lamoni.
  1. The king's prayer.
  2. Falls to the earth.

Memory Gem: "For there are many promises extended to the Lamanites \* \* \* and many of them will be saved, for the Lord will be merciful unto all who call upon His name."

Lesson Statement: The pupils can be strongly impressed with the fact that the life of righteousness and service to others brings greater happiness. The sons of Mosiah, who had been in darkness, were converted and were so filled with a desire to help others that they pleaded with the king to let them go on missionary work to the Lamanites.

The king hesitated but through his righteous living he was able to present it to the Lord. He received a wonderful answer and was told they would be taken care of.

They start on their journey, but on reaching the land of Nephi they separate and travel singly. Ammon goes to Land of Ishmael. He is bound and taken to the king. He becomes a servant and in that position is able to show what great power the Lord has endowed His servants with when the flocks are in danger at the hands of enemies. The king hears of it and sends for Ammon. An interesting conversation follows and Ammon tells him of God, the Holy Spirit, the fall and the redemption of man. He also tells him of the curse that came to Laman and Lemuel and the sons of Ishmael. The conversion of the king follows and after offering a prayer for mercy he falls to the ground overcome.

#### Lesson 15. Ammon (Continued).

[For Fourth Sunday in April.]

Lesson setting: Time, place, people, etc.

Thought for the teacher: "For God so

loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Truth to be taught: They that turn many to righteousness shall shine as the stars forever and ever.

Point of contact: Lead the pupils to tell of the services of our missionaries, and what they endure in order to save souls.

- I. Conversion of King Lamoni and his wife, the queen.
  1. King unconscious two days and nights.
  2. Queen sends for Ammon.
  3. Her great faith.
  4. Great testimony of the king.
- II. The King, Queen and servants, overcome again.
  1. The woman Abish, already a convert, calls the people.
  2. Her object.
  3. How it affected the people.
  4. Ammon saved from the wicked Lamanite.
- III. Restoration of king and queen.
  1. Another testimony of the king.
  2. Some rebellious.
  3. Church organized. King and Ammon form a companionship.
- IV. Church members move to place called Jereshon.
  1. Ammon a local high priest.
  2. His great work for the church.
  3. Through his work, his name will shine as the stars, forever.

Lesson Statement: This lesson is a continuation of the preceding one. King Lamoni lay upon his bed for two days and nights and they were about to bury him when the queen sent for Ammon. He knew the king was not dead and promised her he should be restored. He asked her if she believed that to be true, and her answer and faith astonished him.

She faithfully sat at the bedside of her husband until the next day when he was raised and told of the wonderful things he had seen. Afterward both the king and queen are overcome and also Ammon and many of the servants.

A woman named Abish who had been converted years before and who was very anxious that the people accept the gospel, ran from house to house telling them of the wonderful things that had taken place in the residence of the king. Many assembled, some drawing one conclusion and some another. Some thought it was a punishment. Some of the Lamanites whom Ammon had punished as spoken of in the previous lesson, recognized Am-



mon and one of them attempted to slay him, but was stricken dead.

In the midst of the excitement, Abish appeared and taking the queen and then the king by the hand, they arose and commanding the people to be quiet, addressed them. The king explained the divine truths of the gospel. A restoration of the others took place and the hearts of many of the people were touched. A warm companionship sprang up between Ammon and the king.

King Lamoni had synagogues erected and the gospel was preached to the people.

Ammon's devotion and love will always be remembered by those who know his life.

### Third Year—Life of Christ

[Prepared by George M. Cannon.]

#### Lesson 13. The Apostles Chosen.

(For Second Sunday in May)

Text: Luke 6:12-16; Matt. 4:17-25; Mark 3:13-20.

The Savior in choosing His twelve Apostles selected men whom He found in the ordinary occupations of life. The language of Matthew telling of the choosing of Peter and others is beautiful in its direct simplicity:

"And Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen."

"And he saith unto them,

"Follow me and I will make you fishermen of men.

"And they straightway left their nets and followed him.

"And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

"And they immediately left the ship and their father, and followed him."

The names of the twelve Apostles and their order are given most concisely in Luke 6:14-16:

"Simon, (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

"Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes.

"And Judas the brother of James, and Judas Iscariot, which also was the traitor."

Compare the names as above given with those in Mark 3:14-19 and if children get confused by the different names given show them that some of the

twelve had more than one name just as people now-a-days are likewise called by their friends more than one name.

In Weed's "Life of Christ" the author says:

"Jesus chose Peter, a bold, earnest warm-hearted man; and Andrew his brother; John, the most loving, lovable and beloved of all; and James his brother; Philip, young and thoughtful, of Bethsaida; Bartholomew, also called Nathanael, a wise and good man from Cana; Matthew, once the despised tax-gatherer of Capernaum, who like John was to write of what his Master said and did. Of these seven we have heard before. But five more were chosen—Thomas, a thoughtful man who rejoiced in Jesus as his Lord and his God; the two brothers James the Less, and Jude; Simon; and last Judas, to be known as the Betrayer of Jesus.

"They were a company of young men. Five of them, perhaps eight, were fishermen. All were from Galilee except Judas, who came from near Jerusalem, where lived priests and Pharisees, to whom he betrayed the Master who chose him to be one of the twelve, to whom Jesus gave the name of Apostles.

"They were not what men called great, nor learned, nor rich, nor powerful; but they were greater and wiser than the rulers and Rabbis of their nation. While Jesus remained on the earth, He kept them with Him, explaining the things pertaining to His kingdom, and preparing them to make known His gospel among men, and build up His Church. This "glorious company of the apostles" formed a circle of twelve about the Master. From them He chose an inner circle of three for a closer friendship than even with the others; they were Peter, James and John. Two of these, Peter and John, were still more nearly related to Him. But of the twelve, the three, the two, the blessed *one* was John the Beloved Disciple."

#### Lesson 14 and 15. The Beatitudes.

(For Third and Fourth Sundays in May.)

Text: Matt. 5, 6, 7.

Teachers may divide the three chapters (fifth-sixth and seventh of Matthew) as they deem wise and use for the two lessons.

Nothing finer has ever been written. And the whole doctrine of the Savior of the world, so unlike the teachings of men, is contained in these brief chapters. He who would be a true disciple of Christ must imbibe the Spirit breathed in this Sermon on the Mount.

# Primary Department.

*Chas. B. Felt, Chairman; assisted by Darathy Bowman and Ethel Simans Brinton.*

## Lessons for May.

### First Sunday.

Fast Day thought: Who had taught Moses of the true God? Moses always remembered Him even when he lived among the Egyptians and he always took the Israelites' part.

What happened when Moses was tending his father-in-law's sheep one day?

What did Moses think of this place where God had been?

Why did the Lord honor Moses?

What did He tell him was his mission?

How did this make Moses feel?

Who was to talk for Moses?

The Lord said, "I will go with you and I will teach you what to do."

Who teaches President Joseph F. Smith and the apostles? Yes, the Lord instructs His leaders what to do now just as He taught them in Moses' time.

Perhaps some of your boys will one day be the bishop of the ward or the superintendent of the Sunday School, or even an apostle. Maybe some of you girls will be president of the Mutual or a Sunday School teacher. Moses learned of God when he was just a little boy and kept learning more and more about Him all the time. If you boys and girls want the Lord to honor you by giving you these positions, what should you do while you are young? When you grow up you must always keep His commandments. Then when there is some position of trust to fill the Lord will know there is a man or woman who loves Him and keeps His laws, and when given a work to do He will always be with you and teach you what to do.

### Lesson 17. Departure from Egypt.

Text: Exodus 5:1-4; 7:14-25; 8:1-15; 12 and 14.

Reference: JUVENILE INSTRUCTOR, May, 1913.

Aim: The power of the Lord is manifest in behalf of His people when they strive to serve Him.

Memory Gem: "I will sing unto the Lord, for He hath triumphed gloriously."

- I. Moses and Aaron see Pharaoh.
  1. Deliver God's message.
  2. Pharaoh's hardness of heart.
  3. God's promise to make Pharaoh

obey Him.

#### 11. The Plagues.

##### 1. The river changed.

- a. Same river that Moses when a babe had been put on—Nile.
- b. Turned to blood for seven days—fish dead.
- c. Pharaoh's promise and deceit.

##### 2. Frogs.

- a. Everywhere—in houses, beds, dough, etc.
- b. Pharaoh's promise and deceit.

##### 3. The tenth plague.

#### 111. The Passover.

1. The Lord's instructions to Israel.
2. Purpose.

##### 3. How eaten—in readiness for journey.

##### 4. Wail of Egyptians from palace to hut.

##### 5. Pharaoh tells people to go—afraid of the Lord.

#### IV. The Lord's Guide to Israel.

##### 1. Departure.

##### 2. Pillar of cloud by day and fire by night.

#### V. Crossing the Red Sea.

##### 1. Pharaoh's repentance.

- a. Pursues Israel with his army and chariots.

##### 2. Israel's predicament.

- a. Hemmed in by mountains and sea.
- b. Gained on by well trained army.

##### 3. God makes Egypt see "I am the Lord."

- a. Cloudy and fiery pillars put between enemies.

- b. Waters divide.

- c. Israel passes through.

##### 4. Pharaoh and army destroyed.

##### 5. Song of praise and thanksgiving.

Notes: How do you think you would feel if you had to go to the palace of a king and tell him to do something you knew he would not want to do? No doubt neither Moses or Aaron would have dared go with the message given to them had not the Lord commanded them and they knew He would help them if they tried.

Explain that the Egyptians worshiped the sun, the moon, etc., and did not know about the Lord. All the plagues were direct attacks upon their gods. The Nile was worshiped as a god and it was turned to blood by Israel's great and true God. Frogs were worshiped as sacred animals and they became a plague, getting even in their beds and dough

until Egypt pleaded to have them removed. Surely with the last terrible plague the people must have feared the Lord's great power exerted in behalf of those who served Him! Even after that their wickedness led them to their destruction!

### Lesson 18. Israel in the Wilderness.

Text: Exodus 16.

Reference: JUVENILE INSTRUCTOR, May, 1913.

Aim and Memory Gem: Remember the Sabbath day to keep it holy.

- I. The Murmurings of the People.
  1. Their hardships in the wilderness.
  2. Their hunger.
- II. The Lord's Promise to Moses.
  1. Moses seeks the Lord in prayer.
  2. Daily rations.
  3. Provision for the Sabbath.
- III. The Promise Fulfilled.
  1. Quail.
  2. Manna.
  3. Results of disobedience to instructions.
  4. Results of obedience to instructions.

Notes: Be sure and emphasize in this lesson the holiness of the Sabbath. The Lord exerted His wonderful power that this day might be properly observed.

The Israelites suffered great hardships in the wilderness—sand, rocks, the hot sun, camping, lack of all home comforts, etc. Their sufferings because of thirst might be related, mothers carrying their babes, almost worn out from heat and thirst,—the babies crying for a drink. They found some springs, and how good the water looked, but when they tasted it, it was too bitter to drink! God showed His mercy and power by telling Moses to throw a certain tree into the spring and it became sweet. At another time, when they were thirsty, Moses was told to strike a large rock with his rod and water gushed forth.

Not only were the Israelites thirsty at times but also hungry, for no food grew in the wilderness and their supply was exhausted. The manna was prepared for food by grinding and baking. Its taste was like fresh oil and like wafers made with honey. They lived on this for forty years and it ceased when they got the new corn of Canaan.

Impress upon the children that we should not only stay away from theatres and resorts on Sunday but we should have all of our work that is possible done on Saturday, even as much of our food cooked as we can so that nothing will interfere with our rest and worship of the Lord.

### Lesson 19. The Ten Commandments.

Text: Exodus 19, 20.

References: JUVENILE INSTRUCTOR, June, 1913. Laura Ella Cragin.

Aim: The Lord counsels His children as they need, and requires their obedience.

Memory Gem: Honor thy father and thy mother, that thy days may be long upon the land which the Lord giveth thee.

#### I. Israel at Mount Sinai.

1. Camped before the mount.
2. Moses talks with God.
  - a. God's promise to Israel.
  - b. His instructions to the people.
3. The preparation for the third day.
4. Demonstrations on the third day.
5. Moses and Aaron on the mount.

#### II. The Ten Commandments.

1. Description of the tablets.
2. Explanation of the commandments.

Notes: Illustrate some of the most applicable commandments to the children. If the first one is chosen, enumerate some of the things God has given us: the beautiful world with its blue sky, fleecy clouds, and twinkling stars; the seasons; spring, with its blossoms and birds; summer, with so many, many flowers and good times out of doors; fall, with its ripe fruit and nuts; winter, with its soft, shining snow and fun with sleds and skates; happy homes, kindred, food, etc., etc. Do you not think we should love Him best of all?

Another commandment tells us we should be very reverent when we speak His name. We should never use it lightly or in anger. When we pray we must bow our heads and close our eyes and not laugh or think of other things.

Last Sunday we talked of how the Lord wants us to keep the Sabbath. This was written on these tablets of stone.

"Honor thy father and thy mother." This means to love and obey them. You might, if time permits, tell the story of Carlo and the little boy. Freddie's mama had two boys and a baby girl. There was also a dog named Carlo. Mama one day called Carlo and told him to take the basket to the grocery store and get a loaf of bread. Carlo wagged his tail and trotted off. The grocer read the note in the basket and sent the dog home with the bread. Carlo seemed to try to say how glad he was he could do something for his mistress. Soon after mama called Freddie and asked him to take care of baby as she was very busy. "Oh, mama, must I come? I'm just building a house. I don't see why you always spoil my

fun! Why can't Tom tend baby?" Mama said, "Come at once," and Freddie came but he came slowly and pouted, showing how he hated to leave his play. Don't you think it looked as though Carlo loved the mother better than her own little boy? The Lord said that if we obeyed His command about honoring our parents He would let us live many years in this beautiful world.

The eighth commandment says, "Thou shalt not steal," which means "Do not take anything that is not your own."

Another one says that we should always speak the truth. Sometimes it takes a very brave person to speak the truth. Don't you think George Washington was brave when he told his father that he had cut down the cherry tree? He was brave when he fought the English and he was brave when he spoke the truth. We should never tell anything about any one else that is not true, either.

As long as the Israelites kept these commandments they were blessed but they did not prosper when they did not keep them.

We should keep these and all of the Lord's commands. He is revealing to His servants, even in these days, His will to His people; and we should be just as obedient to the things our prophets tell us as the Israelites were to the things Moses told them.

## Lesson 20. Israel in the Promised Land.

Text: Joshua 1, 3, 4, 5, 6:1-16; 24:8-24.

References: JUVENILE INSTRUCTOR, June, 1913.

Aim: God's blessings must be earned through faith and obedience to His instructions.

Memory Gem: "But as for me and my house we will serve the Lord."

### I. Cause of Israel's Long Wandering.

1. Forgetful of God's blessings.

### 2. Disobedience.

3. First generation not permitted to enter the promised land.

### II. Joshua, Moses' Successor.

1. Called by the Lord.
2. Chosen because of his steadfastness and faith.
3. Proving his faith by his works.

### III. Crossing the Jordan.

1. Apparently impracticable.
  - a. No bridges.
  - b. High waters.
2. People show their faith.
3. The miraculous crossing.
4. Memorial monument.

### IV. The Taking of Jericho.

1. An angel as captain of the Lord's hosts.
2. A strange war tactic.
3. Faith rewarded—the city captured.

### V. The Promised Land won and divided.

1. Six years of war.
2. God's promises fulfilled.
3. The land divided.

### VI. The death of Joshua.

1. His exhortation to the people.
2. "But as for me and my house," etc.
3. The people promise to serve the Lord.

Notes: The Israelites at last, after forty years of travel, reached the land promised to Abraham, Isaac and Jacob. It had taken them a long time to learn to be faithful and obedient. When they were faithful and obedient wonders were accomplished. In these cruel times, thousands of lives are lost in taking a city. In capturing Jericho, not one soul on either side was slain. The Lord directed the campaign and the people were obedient. If we receive instructions from those in authority, no matter how strange it may seem, we should stand the test of faith, if we wish to succeed.

## Kindergarten Department.

*Wm. A. Morton, Chairman; Assisted by Beulah Woolley.*

### For Stake Workers.

#### Suggestions for April Union Meeting.

1. Teach a song appropriate for May, and practice it long enough for girls to know it.

2. Have the morning talk for each Sunday in May.

3. Have one or two Mother's Day stories told. Those suggested for illustration of lesson are good ones.

4. Suggest a definite program for 5th Sunday. While it is an open Sunday for teachers to take up any work desired, there are usually inexperienced teachers in the stake who need help.

## Work for May.

[Prepared by Sisters Lorene Oborn and Zina Anderson, of Ogden Stake.]

Suggestive Songs: "There's a Wee Little Nest."

"All the Birds have come Again." In Songs and Games for Little Ones.

"Golden Sunbeams." JUVENILE INSTRUCTOR, April, 1912.

"Father and Mother's Care," Song Stories for the Kindergarten.

### Suggestive Memory Gems:

"I love the little birdies  
That sit upon the spray,  
And sing me such a pretty song  
In the merry month of May."

"God sends His love to us,  
To make our goodness grow.  
Let us be sweet, little flowers,  
That in the garden blow."

"I love you mother," said little Fan,  
'Today I'll help you all I can.'  
To the cradle then did she softly creep  
And rocked the baby till it fell asleep."

"I love you mother when I'm near to you  
And when I'm far away;  
I love you when I am at work,  
And when I am at play."

### Nature Work.

First Sunday. Birds. Talk of and name the birds that have come back to us.

Second Sunday. Nest building.

Third Sunday. The care of the young.

Fourth Sunday. Talk of and name flowers that the children bring.

### Rest Exercise.

See JUVENILE INSTRUCTOR, April, 1914.

### First Sunday.

Review Picture Day—last two lessons.

### Second Sunday.

#### Mother's Day Exercises.

"In the month of May comes Mother's Day."

"Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the wide world!"—Kate Douglas Wiggin.

The following outline has been used with success in one Stake.

Subject: Mother's Day Exercises.

Text: Everyday life.

Time: May 10th all the time.

Place: Everywhere.

Point of Contact: Who is it at home that does so many things for you little children? Mothers and fathers. Let the children tell some of the things their parents do for them.

I. A mother's love.

A. Unequaled by any.

1. Next to the love of our Heavenly Father.

B. How shown.

1. By caresses.

2. By working for us and helping us.

a. Sewing, washing, cooking, etc.

b. Getting us ready for Sunday School.

3. By sacrifices she makes.

a. Going without things.

b. Depriving herself of pleasure for the sake of her children.

4. In case of sickness.

a. Her anxiety and watchfulness.

b. Her prayers.

II. How we should return that love.

A. By being obedient.

B. By being polite.

1. Answering kindly.

2. Considerate of others.

C. By being cheerful.

D. Sacrificing.

III. Consequence of this mutual love.

A. Happiness in the home.

1. Parents.

2. Children.

B. Merits the love and approbation of our Heavenly Father.

IV. Mother's Day.

A. Significance.

1. Mother's own day.

B. What we should do on that day.

1. Make mother feel that we love and honor her.

C. The symbol of "Mother."

1. The White Carnation.

a. Why this flower was chosen.

Aim: If we love and honor our mothers, it will bring joy to them, our Heavenly Father and ourselves.

Illustration: "Helen Dorothy," JUVENILE INSTRUCTOR, Oct., 1913, or story found on page 50 of Kindergarten Plan Book.

Application: How can we show our love for our mothers? How do we feel when we show them that we love and honor them? And how does it make our mamas feel? And who else is pleased?

### Third Sunday.

#### Subject—The Baptism of Christ.

Text: Matt. 3rd chapter.

Time: At 30 years of age.

Place: River Jordan. In wilderness of Judea.

Aim: Baptism by immersion is essential to salvation.

Point of Contact: Talk with the children about any body of water they have seen: no doubt nearly all of them have seen an older boy or girl baptized. Ask where the ordinance was performed.

Before Jesus began His great work, our Heavenly Father sent a good man named John, to preach to the people and tell them to repent of their sins. This meant that they were never to do wrong any more, but do all the good they could.

John preached to the people many days and told them to ask Heavenly Father to forgive them and to be baptized so that some day they could live with Heavenly Father. Many people believed what he said because they felt that he was a man sent from God, and they were baptized by John in the river Jordan.

One day Jesus left His quiet home in Nazareth, a little town surrounded by beautiful hills, and where the houses were made of white stones covered with flat roofs and had pretty flowers growing all around them, to begin His great work. Heavenly Father was willing now for Jesus to start His work. Jesus' mother walked with Him to the gates of the city and there she bade Him good-bye. (Show picture, "Christ Takes Leave of His Mother," Flockhurst; JUVENILE INSTRUCTOR, April, 1911.)

He went to the river Jordan where John was baptizing. John knew who Jesus was as soon as He saw Him. The Spirit of God told John. Jesus asked John to baptize Him, but John felt that he was not good enough and said that he had need of being baptized of Jesus. He knew that Jesus had never done anything wrong, and therefore had no sins to be forgiven. But Jesus said, "Heavenly Father wants me to be baptized, to show all the people that before they can live with Heavenly Father, they, too, must be baptized."

So John did baptize Jesus, and after Jesus came up out of the water, the heavens were opened unto Him and He saw the Spirit of God come down to Him in the form of a dove. And Heavenly Father said, "This is my beloved Son in whom I am well pleased."

Illustrations: "A True Story," April JUVENILE INSTRUCTOR, 1911; also JUVENILE INSTRUCTOR, frontispiece, March, 1915.

Application: When you are eight years old what are you going to do? We can prepare ourselves for baptism by keeping our lives clean and pure. Teachers suggest how children can do this.

#### Fourth Sunday.

#### Jesus and Nicodemus.

Text: John 3:1-16.

Time: At night—During the Feast of the Passover.

Place: Jerusalem.

Aim: Baptism by immersion is essential to salvation.

Point of Contact: Have a little talk with the children on the happiness of birthdays and then of the special privilege that comes to one eight years old.

Picture: "Jesus and Nicodemus," Farrar's "Life of Christ," page 143.

In the city of Jerusalem, a long, long time ago, when Jesus was upon the earth, there lived a man named Nicodemus. He was a rich and wise man, and was a leader among the people. He and some other men came together every day in a big building. They made the laws for the people, and had a great many things to talk over.

Of course, when Jesus came among the people, teaching them and making the sick well, the blind to see and the lame to walk, these men, like everybody else, heard about Him and the wonderful things He did. They thought He must be a great man, but none except Nicodemus seemed to care to learn more about Jesus. Nicodemus was honest, and he wanted to know the truth.

Because most of the people hated Jesus, Nicodemus was afraid to have anyone know that He talked with Him. So one night when it was dark, thinking this a good time to find Jesus alone, Nicodemus left his home and walked along the narrow, rock-paved streets to the house where Jesus was staying. You know the houses in Jerusalem were not built like ours are nowadays. Instead of the roofs slanting like this (show by hands) they were flat, with a little wall around, and the people used the top of the house just the same as any other part. It was just like a room without a roof on, and in the evenings the people would sit upon the house-top, resting from their day's work. I imagine it was in just such a place as this that Nicodemus found Jesus that night, for He, too, was tired and needed quiet and rest.

Nicodemus went in the house and up the stairs to where Jesus was. The very first words he said to Jesus were, "Rabbi," which meant master, "we know that Thou art a teacher come from God, for no man can do the wonderful things Thou doest except God be with him." Nicodemus must have asked Jesus what a man had to do in order to please our Heavenly Father, or, how he could be-

come a member of God's church, because Jesus answered, "Except a man be born again, he cannot see the kingdom of God." Nicodemus couldn't understand what Jesus meant, for how, thought he, could a grown man ever be a little baby again. But that wasn't what Jesus meant at all. He meant that he would have to be baptized—just like you will be when you are eight years old—all covered over with water so no one could see him, and then when he would come out of the water, it would be just like he was born again. Then Jesus said to him: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." This meant that after being baptized Nicodemus would have to have someone lay hands on his head and bless him, so that the Spirit of God could come into his heart and always help him to do right. Nicodemus then went home. He thought and thought about what Jesus had told him. The Bible doesn't tell us whether he was baptized or not, but I believe he was, because we know that he became a great friend of Jesus.

Application: All of you little boys

and girls want to belong to our Heavenly Father's Church, don't you? Why, of course. Then what will you have to do? What did Jesus say Nicodemus would have to do? Yes, and when are you going to be baptized? After you are baptized, you will go to meeting the next Fast Day, and the bishop and his counselors will lay their hands on your head and bless you. Maybe some of you have been to fast meeting with your mamas and papas and seen the little boys and girls who have been baptized, have hands laid on their heads. If you haven't, perhaps you can go with them next Fast Day.

### Fifth Sunday.

### Memorial Day Exercises.

Aim: Heroic effort is never lost.

It will be easier in some localities to give this lesson than in others. If you do not feel that you can bring this lesson within the child's experience, review a former lesson, letting the children choose which one. Be sure to plan your work carefully.

### Today.

I know no how or why or when  
The curtains dark will part for me,  
To pass me through from now to then  
To distant shores man may not see.  
But this I know, as my days bring  
The varied tasks for me to do:  
My duty is to work and sing,  
And thank God He permits me to.

I may not know just how or why  
My lot is cast in humble place;  
Nor fully understand why I  
Am not a leader in life's race.  
But this I know and understand:  
Each task that's given me to do,  
That task I'll do with willing hand,  
And thank God He permits me to.

I need not know the how or why;  
'Tis best I do not know the when,  
Else I might falter when the sky  
Is dark with doubts and fears of men.  
I only need to know my task  
Is fitted for my hands to do;  
And for the doing strength I'll ask,  
And thank God He permits me to.

Teach me just how to live today  
That I may best serve fellow men.  
Let me make smooth a bit of way  
My comrades walk—do this, and then  
I'll be content in humble lot  
At lowly tasks to toil and plod;  
Each eve the cares of day forgot—  
And leave tomorrow unto God.

# Talks on Thrift.

By T. D. MacGregor.

## NO. VIII. NEEDING AND WANTING.

"No man ever sunk under the burden of the day. It is when tomorrow's burden is added to the burden of today that the burden is more than a man can bear."—*George MacDonald*.

The difference in the meaning of the two words "needing" and "wanting" is well illustrated by the disastrous experience of a young Chicago couple who got into trouble with the Federal authorities because of the husband's efforts to counterfeit ten-dollar gold certificates.

From her prison cell, the young bride said to the reporters:

"I'm here because I thought I couldn't live on \$65 a month. I had been used to fine things, and when my husband couldn't give them to me I am afraid I showed my need for them. In his love for me he tried to get them. Now I know better. I would live with my husband and be happy if we had only \$25 a month. Oh, if I only had it to do over again! He did it all to please me. I wanted to wear nice clothes. I wanted things too comfortable. What a fool I've been! I'm to blame."

This unfortunate young woman used the word "need," whereas she really meant that she *wanted* the things that her husband committed a crime to get for her.

The baby cries, "I want it, I want it," but the person of maturer judgment has learned to distinguish between genuine needs and mere wants, even amid the many temptations of modern city life where a certain glamor is cast over reckless extravagance that gives it a fascination for those who can ill afford to follow in the footsteps of the rich, either idle or busy.

Consider for a moment the extravagances of the so-called "middle" and

"upper" classes. Theatres, cafes and amusements of all kinds welcome the dweller in the city with open arms. Luxurious apartments at fabulous rentals house him while he supports or helps to support a retinue of servants clad in gold lace. He rides where once he walked—and the modern taxicab is a more costly luxury than its horse-drawn predecessor. Modern theatre-going is no simple affair, financially.

In the larger cities the public's insistence upon the services of an agency to which it pays twenty-five per cent commissions for providing theatre tickets adds greatly to the cost of theatre attendance. Added to this is the "after-theatre supper," which in many communities is considered as one feature of the theatre party.

Many persons *want* such things, but do they really *need* them

## NO. IX. WHO CAN AFFORD AN AUTOMOBILE?

"Pride is oftentimes the parent of extravagance. Men and women shrink from appearing less prosperous than their neighbors. Not only will they spend for their backs what ought to have gone into their stomachs, but they will too readily make somebody else foot the bill—that is, they will buy what they cannot pay for, thus *ROBBING* somebody else."—*B. C. Forbes*.

It is probably true that the increasing use of automobiles lessens the savings of the nation. Not only because amounts which otherwise were set aside as savings are now being used in buying and maintaining automobiles, but also because many a sum is actually withdrawn from banks for that purpose.

A financial writer says: "I think the automobile craze is using up a lot of money that would otherwise be in savings banks for investment. A savings bank president told me he had recently had four different depositors



withdraw their money to purchase automobiles, while another informed me that he had three such cases recently, and one party borrowed money to buy an automobile and mortgaged his place." The redeeming feature of the situation lies in the fact that the automobile is gradually passing from a luxury to a vehicle absolutely necessary, especially in the country, to move about and do business.

Nebraska heads the list of states in the number of automobiles per capita—one for every twenty-five people. Eighty per cent of these are owned by farmers.

With some people the real question is, can they afford not to have the car? Many a farmer spends three or four hours twice a week driving to town. He could save the cost of an automobile in the value of his own time.

The lack of the most ordinary mechanical skill makes the automobile an extravagance for many persons. When people live on farms and in villages,

they become familiar with tools. They could easily perform all ordinary repairs on an automobile.

As they move into larger cities and acquire more social pretensions, they call in the carpenter when the door knob gets out of order. They would be helpless over the slightest irregularity of an automobile. They must depend on the tender mercies of the garage keeper and the repair man.

It is a very different proposition for the man whose business runs in mechanical lines, or who keeps up the habit of working with tools. The automobile carefully tended on his home place is probably cheaper than a horse.

After all, it is a matter for the individual to decide whether he ought to invest in an automobile now or wait till he has accomplished a little more in the way of laying aside some permanent capital, but it ought to be given serious consideration from every viewpoint.

## Life and Death.

So he died for his faith. That is fine—  
More than most of us do.  
But say, can you add to that line  
That he lived for it, too?

In his death he bore witness at last  
As a martyr to truth.  
Did his life do the same in the past  
From the days of his youth?

It is easy to die. Men have died  
For a wish or a whim—  
For bravado or passion or pride,  
Was it harder for him?

But to live: every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with doubt,  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he lead—  
Never mind how he died.

—Ernest Crosby.



SAN FERNANDO MISSION.

The ruins of this typical mission building stand as the principal land-mark of the famous San Fernando Valley, some twenty miles northwest from Los Angeles. The structure was erected in 1797.

## Notes on Our History.

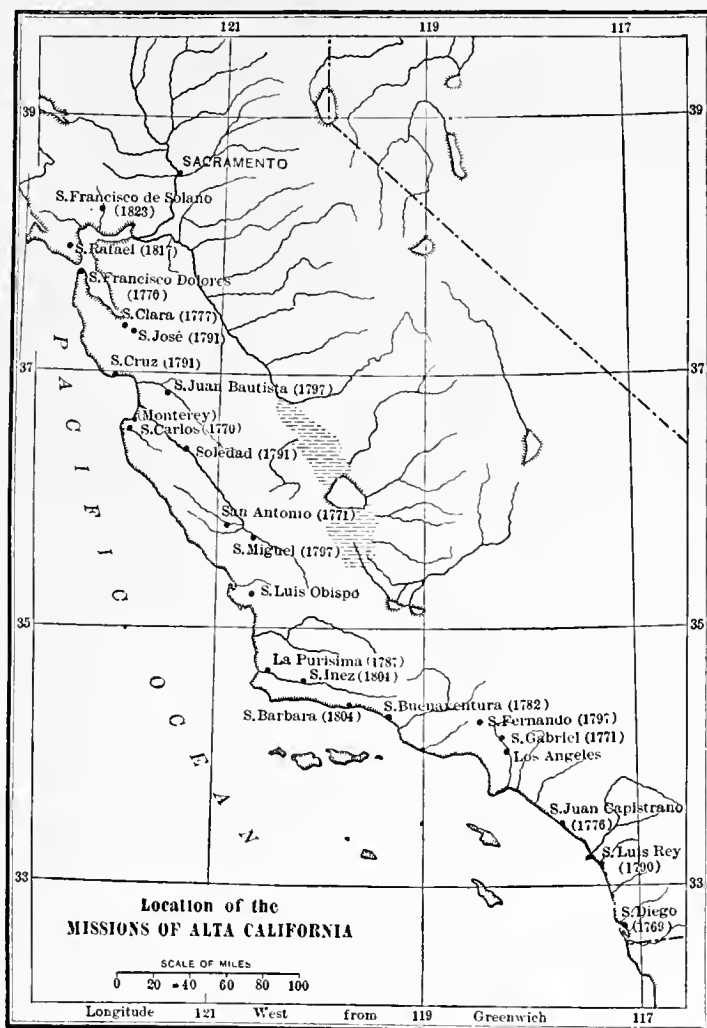
*By Delbert W. Parratt, B. S., Director Utah State Historical Society.*

### XV. CALIFORNIA MISSIONS.

When Cortes discovered the peninsula west of Mexico's mainland, he named it California. In time, not only the peninsula, but the entire country indefinitely northward along the Pacific coast, became known by the same name. Later, when need arose to distinguish the northern part of the country from the southern, the former was called Upper or Alta California and the latter, consisting of the peninsula, was termed Lower California. Owing to the fact that Lower California was nearer Mexico City, the principal base of Spanish operations in America, the peninsula became more or less peopled by Spaniards earlier than did the more northern country. The first to settle here were those persistent, self-sacrificing pioneer Catholic missionaries who accompanied the Spanish soldiers at the time of making discovery and conquest throughout these new regions. And the earliest settlement of

soldier and priest in Lower California was Loreto, established in 1697, on the east side of the peninsula. From this as a center, the enterprising Jesuits, during sixty years of busy toil, succeeded in founding fifteen additional missionary communities among natives inhabiting the narrow "neck of rocky land."

While the Jesuit missionaries were thus actively engaged in Lower California, the Spanish throne was becoming somewhat alarmed by reports that other nations had designs on and were about to colonize Alta California. The king thereupon gave orders to Galvez, then viceroy of Mexico, to establish and maintain settlements in the upper country and thereby hold the land against probable invasions from unfriendly nations. In fitting out his expedition to execute this order, Galvez included a goodly number of missionaries to operate in conjunction with the soldiers, but under the immediate and splendid leadership of Father



Serra. The Spaniards had long since learned that to build permanent homes in a new section with the least possible risk and trouble, it was necessary to win the good will and make friends of the Indians. No one had succeeded in this peace-making work as the missionaries had done and consequently Galvez gladly enlisted an unusually large number to go northward to settle the Indian-inhabited country. The religious workers, ever on the alert to carry the gospel to unbelievers, were glad to accompany the expedition.

These missionaries were of the Franciscan order who had superseded the Jesuits in 1767.

In the spring of 1769 the army of soldiers and priests left La Paz, on the east coast of Lower California, and headed northward over barren wastes for Alta California. With the army were hundreds of cattle, horses, sheep and mules, and also an ample store of supplies for the journey. The heavy war and farm implements, household equipments, church fixtures, garden and farm seeds, and a bulky cargo of

clothing and provisions were transported in three ships around the peninsula and up the Pacific coast. San Diego, just above the southern boundary of present day California, was the objective point for both army and vessels. The army traveling overland reached the place on May 14, and in the harbor found two ships already in waiting. No word from the third ship ever came to the anxious pioneers. Undoubtedly storms drove it with cargo and crew to the silent bottom of the ocean. Sure it is that all three ships encountered heavy seas and that many of the seamen died en route. The loss was so great that barely enough sailors were left on the two surviving ships to properly man their course into the harbor of San Diego. One of the ships, the *San Antonio*, was shortly ordered back to Mexico for sailors and provisions to replace those lost at sea.

The pioneers left behind began immediately to provide for shelter and future needs, and in so doing founded the first settlement in the state of California. This was in July, 1769. There were some forty inhabitants in the place at the beginning and eleven of these were Lower California Indians brought along for servant work. On July 16, bells hung to a tree called all together and then amidst solemn religious services a great wooden cross was raised and prayers were said for blessings to attend the new missionary settlement of San Diego.

The soldier commissioned by Viceroy Galvez to conduct this expedition was Portola who at once received the title of Governor of Alta California. He, with Father Crespi, a bosom friend of Father Serra, organized a small party from those at San Diego, and with the aid of pack mules left for Monterey Bay, a vivid account of which had been written some hundred and fifty years before by Viscaino of whom we have already made mention. This description pictured the place as seen when all was fresh from rains and

aglow with verdant stretches and brilliant flowers. The country was then at its best; but when Governor Portola, Father Crespi, and party reached the bay things were quite different. It was then in the month of October when streams were dry, grasses faded, and ground parched. In fact, the contrast was so great that the party failed to recognize the place as the one described by Viscaino and consequently continued on further up the coast until they reached San Francisco Bay. Not content with this, as a place for establishing a settlement, the party returned to Monterey Bay, and later was compelled, through scarcity of food, to give up the settlement plan and hasten for San Diego. Friendly treatment from natives who furnished nuts, fish, and wild game, prevented some if not all from perishing en route. These six months of weary marching so discouraged the new governor that he declared against further attempts at trying to settle Alta California.

With the returned party at San Diego food was rapidly consumed and preparations were set afoot to head southward for Mexico. The big thought against such a move was of the possible arrival of the belated *San Antonio* with fresh supplies and new soldiers. At length, on March 10, when about all hope had vanished, the anxiously awaited vessel was sighted climbing over the distant horizon on its way to the eager mission settlement. Besides bringing necessary relief, the *San Antonio* carried emphatic instructions telling the governor to make all haste in establishing a permanent settlement at Monterey in order to hold California for Spain. The execution of these orders was begun immediately and an expedition was started northward to try again for the bay. The party this time, however, went by water and in the spring time when all was again fresh and inviting as pictured in Viscaino's early report. And besides this the party sailed into Monterey Bay and beheld it from the Vis-

cainio viewpoint and at once recognized the graceful shore line, the hardy pine trees, and the great wide-spreading oak so vividly portrayed so long ago. We remember how Viscaino said mass near the clear stream beneath this huge oak whose drooping branches were swayed by the restless ocean. This, we recall, was in 1602. Father Serra and Governor Portola no longer doubted that this was Monterey, the place at which they were instructed to plant a colony and establish missionary headquarters. Mass was said once more under the stately

oak and preparations were soon under way to take both religious and military possession of the country. This was formally done on June 3, 1770, and ever since then the Monterey mission settlement has had a continuous place in our history.

In a comparatively short time a chain of nineteen missions flourished along the coast of Alta California and later, to offset the pioneer movements of Russia down from Alaska, two more were established just north of the one at San Francisco Bay. Settlers poured in from Mexico, cattle multiplied, crops thrived, and prosperity accompanied the rapid growth of the settlements. Each mission had its church and its apartments for soldiers, priests, workmen, and slave converts. And, beside these, each had its workshops, storehouse, and fort. Those at San Diego, Santa Barbara, Monterey, and San Francisco housed a considerable number of soldiers ready to give assistance in defending the various missions and to enforce Spain's claim to California in case of need. At first the mission buildings, usually arranged in a square forming an enclosed court, were extremely simple, but eventually they were modified by the friars until some assumed really artistic designs. Many of these old mission buildings are still standing and serve one of the most interesting and pleasing attractions that modern California has for her thousands of tourist visitors.



BELLS OF SAN GABRIEL MISSION.  
(Photograph taken by Mr. Frank Kent,  
of Salt Lake City.)

### Introspection.

By Grace Ingles Frost.

Have I this day allowed to die unspoken  
A thought that might have soothed a soul's despair?  
Have I kept hid within my heart a token  
Which might have made a loved one's hour more fair?  
Have I refused to help mankind, my brothers,  
Who have not learned the better life to live?  
Have I withheld in any way from others,  
The best I had within myself to give?  
Then must this day, by time so justly reckoned,  
Be counted with the things appraised as vain;  
For stewardship of every precious second  
Will God require when I come Home again.



### Little Nickel's First Journey.

By Elsie C. Carroll.

Two bright nickels lay in a tray in the vault of a bank. They had just come from the mint and had not yet been out into the world.

"Oh, dear, I am so tired with all the grinding and pounding and pressing I have gone through at the mint," complained one of the nickels. "I am going to roll back in that darkest corner and go to sleep. I do hope no one comes for me for a long, long time."

"I want to go out into the world and do some good," the other nickel replied. "I hope someone comes for me very soon." Before he had finished speaking his companion had rolled into the dark corner and was soon asleep. Little Nickel felt somewhat lonesome as he was not acquainted with the other nickels and dimes and quarters who were in the tray, and he wondered how long he would have to wait. Presently a big motherly dollar noticed him and rolled over beside him.

"Good morning, Little Nickel," she said. "You look so new and shiny that I would judge you have not been on many journeys yet."

"I just came from the mint," Little Nickel replied. "I am so anxious to begin to travel and see the world and do what good I can."

"That is right, my dear," the Dollar replied. "I have had many wonderful journeys and it seems good to rest for a little while, but I will soon be ready to go again."

"Do tell me some of your experiences," begged Little Nickel eagerly.

"All right," said the Dollar. "I was made in 1850, so you see I am getting rather old. I have associated with many kinds of money and have been in many kinds of pockets and purses. I have had many kinds of masters and mistresses and have done lots of good and some evil. You see, we can not help it if our masters use us for evil. I am glad I have been used mostly for good. I hope you will only be required for good Little Nickel."

"Oh, I hope so too," Little Nickel cried. "Tell me some of the good you have done."

"I have bought food for the hungry, clothes for the cold, and medicine for the sick. Once I was bathed and scrubbed and polished so I looked just like new and given to a dear little baby to play with. I was very happy there and did not care if I never traveled any more, but finally I was given to a poor washer-woman and I know I made her happy for I was held in her hand a long time while she walked home and she patted me and squeezed me and then she showed me to some little children and told them what I would buy for them. After that I was passed from one person to another very often for some time and at last a drunkard got me. He made me buy him whisky that made him like a brute. That is what I meant when I said we could not help doing evil sometimes. I felt very bad while I was in such hands. I lay in the drawer of a saloon for a few days after that, and all the

time I was trying to think how I could get away. Then one day the saloon-keeper gave me to another drunkard. He started out of the saloon with me and some other pieces of money in his hand. His hand shook so that I thought this was my chance, and I jumped right out of his shaky fingers and rolled into the gutter and hid under some dry leaves. He hunted for me and swore, but he did not find me. I stayed in the gutter for several weeks and at last a poor old street sweeper found me and I began to travel again. I have just come back from a trip to Europe where that dreadful war is going on. I am very tired but I hope to go back there again soon because there is the place we can do the most good now. There are children starving and mothers shivering with cold."

"Oh," sighed Little Nickel, "I wish I could go there and do some good. But of course a little nickel could not do very much, could it?"

"You must not feel like that. Sometimes a nickel can do more good than a dollar. They can go more places and make more people happy. Be contented with what you are and do the very best you can."

"I will try," Little Nickel promised. "But I hope I can soon begin."

As if in answer to his wish the door of the vault opened just then and the cashier came in as he said to some one outside:

"How small do you want?"

"Oh, a few quarters and dimes and a nickel or two," the answer came.

Little Nickel held his breath and looked his very brightest and sure enough he was picked up and put down on the window with a handful of other money and then dropped into the man's pocket.

All the rest of the day he jingled with the other coins in the pocket. Once a quarter was taken out and a dime put back in its place and a dime was taken out and nothing put back. Little Nickel kept thinking of all the Dollar had told him and wondering

where he would go next.

That evening Little Nickel heard a sweet voice say:

"Papa, our teacher asked if we could bring a nickel to Sunday School in the morning to send to the poor people over in Europe. May I have one, please."

"To be sure you may," the man answered, and he reached in his pocket and picked up Little Nickel.

"Here is a brand new one. Why, it must have just come from the mint. It is the first 1915 coin I've seen." He dropped Little Nickel into a little girl's soft palm.

"Oh, thank you, Papa," she exclaimed and ran and put Little Nickel into a shiny little purse. He slept there all night and the next morning the little girl took him out and looked at him lovingly.

"I hope you will make some one happy away over there in Europe," she said softly. Then she wrote her name on a little white envelope and dropped Little Nickel inside and hurried away to Sunday School.

There Little Nickel found himself with a lot of other nickels also in tiny envelopes in a box on a table. They heard a voice telling all about the poor people in Europe and they felt very glad they were going to help the sufferers.

The box was taken to a house and wrapped and then sent to the post-office. Then followed a short trip on the train. The box was opened in a big room where many people were busy packing boxes of food and clothing.

"Let's put a nickel into each box," some one said and Little Nickel was dropped in among packages of rice and crackers and sugar and cans of meat. Soon the big box was nailed up and Little Nickel's journey began again. There was a long, long ride on the train, then the box was carried onto a big ship and the ship began to sail over the sea. Little Nickel was very happy and thankful that he was going

to be able to help some one. At last the ship stopped and the box was carried to a big house with hundreds of other boxes. They stayed there for a few days, then were sent out to different parts of the country.

Finally the box in which Little Nickel rested was taken to a poor little house away out to the edge of the city. The box was opened by a woman and when the contents were being taken out children began to dance about with delight. The woman opened one of the boxes of crackers and the children began to eat them as if they were starving. Little Nickel had slipped to the very bottom of the box and was listening to all that went on and waiting patiently his turn to be taken out. At last he heard a little girl say:

"Oh, mother, we must write and tell father all about this lovely box of things those kind Americans have sent us. He thinks we are starving and it will make him so happy to know we have been remembered."

"But we haven't a stamp in the house," the woman replied sadly. "And not a cent of money to buy one with. I do wish he could know, though. It is bad enough for him to be out there fighting without having to worry about us." The woman sighed as she went on unpacking the generous box. Little Nickel had heard all and was more glad than ever that he was there and could hardly wait until he should be found.

At last the box was empty and only Little Nickel lay in the bottom.

"Oh, mother, see what is in that tiny envelope," cried one of the children. The mother picked it up and when she opened it Little Nickel rolled to the floor. The children began to dance about singing:

"We can write to father! We can write to father!"

A long, loving, cheerful letter was written and the little girl took it in one hand and Little Nickel in the other, and hurried to the Postoffice.

After that Little Nickel traveled for

some time in Europe and felt very glad that he could relieve a little of the great suffering about him there. At last he found himself in the pocket of an American student and together they started home.

Strangely enough one day Little Nickel found himself in the same tray from which he had started on his journey. The kind Dollar was gone, but in the dark corner the other nickel was still asleep. Little Nickel rolled against him and was soon telling him what a wonderful journey he had missed.

## An Easter Swim.

(A True Story.)

By *Ida S. Peay.*

Down on the Sevier, in a small valley on the sunny side of a great mountain, lived two girls who broke the Sabbath day one Easter, long ago, and paid dearly for their transgression.

It happened, upon this memorable occasion, Flora's and Ellen's parents were out of town so these two bright maids, intoxicated with the notion that they were free to do as they pleased, decided to "get up" an Easter walk. In high spirits the two friends flitted about the village for days inviting their "crowd" and disclosing glowing plans. But late Saturday night Ellen brought news to Flora that put quite a damper on their enthusiasm.

"None of the other girls can go," she announced dejectedly.

"Why?" inquired Flora in pained astonishment.

"There mother's will not allow them to go on Sunday," Ellen explained. "Mrs. Hanson even told me if our parents were at home we would not be permitted to go either."

"Well, as they are not here to forbid us," said Flora, "I cannot see how we could be disobeying if we go."

"Neither can I," said Ellen. "Mrs. Hanson is so pious, she thinks having a little fun on Sunday is wrong and



she says we must not think of going upon that dangerous mountain."

"Pshaw," scoffed Flora, sick with disappointment, "there's no wrong nor danger; besides, she's not our boss, I shall go anyway."

"So shall I," declared Ellen.

According, bright and early the following morning, Flora and Ellen, well provided with colored eggs, sandwiches and frosted cakes, set out alone on their great Easter walk. They wandered blissfully through the meadow to the river, followed down stream to the bridge, crossed over, meandered back along the opposite bank for a long distance and finally began to ascend the towering white and purple robed monarch which had lured them away. It was a lovely Sabbath morning, the sun shone out gloriously bright and the little gusts of wind that fluttered fitfully down from the snow-capped peaks were deliciously fresh and bracing. The girls breathed deeply of the pure air and were lost in wonder at the grandeur and beauty all about them.

"How loud the birds sing up here," whispered Flora awed by the stillness of the great hill.

"And listen to the river," said Ellen. "I never heard its murmur so distinctly before."

Thus, enjoying every step of the way, the girls climbed for an hour or more. Beside a great lone cedar they paused to rest and look around. Suddenly Flora seized her friend frantically by the arm.

"What's that?" she gasped terror-stricken, pointing above them to a little grey ledge outlined against the purple. Ellen looked and in turn grasped Flora.

"Oh, oh, oh," she sobbed her tongue almost paralyzed with horror, "It's a wild animal!"

Sure enough coming slowly along the ridge only a short distance from where they stood was a strange creature with the unmistakable build and movements of a wild beast. It looked

something like a huge dog except that the body and tail were much too long and the head too massive to belong to that faithful friend of man.

The pleasure-seekers stood for several seconds petrified with fear; then, as the animal continued to come their way, even appeared to be looking straight at them, Flora roused herself.

"Let us hide in here," she cried in a whisper. They were near a ravine bordered on both sides by a heavy fringe of undergrowth. Parting the bushes with shaking hands the girls dropped into this wash through which, at some other time, water had dug its zigzag way to the river below.

"We must run," sobbed Ellen, and down the ancient waterway they fled, stumbling, tumbling and scrambling, scratching their faces and hands, skinning their shins and stubbing their toes. It seemed an endless way to the bottom and both girls recalled, with increasing terror, the talk they had heard in the village about numerous calves and colts having been killed recently by mountain lions. This, of course, was the reason they had been told to keep away from the mountains. Oh, why had they not heeded the advice of their elders?

At last they reached the river; however, as the bridge was fully a half a mile below them they did not know what to do. Hoping that through hiding in the gully they had escaped the notice of the beast, they took heart to glance back, but imagine their amazement and horror when they perceived him coming down the ravine at a good walk.

More terrified than at first the poor runaways looked at each other aghast.

"What shall we do?" moaned Ellen.

"If we start for the bridge," said Flora white, to the lips, "he will cut across country and have us easy. We must swim." She was unfastening her clothing as she spoke and Ellen was numbly following her example, as

she, also, realized it was their only hope. Both girls were excellent swimmers for they went bathing in the Sevier every day all summer and though it was much higher and swifter now than they were accustomed to they felt this was no time to consider the fact. Therefore, in a moment their heaviest clothes, also their shoes and hats were off and the cherished, untouched lunch baskets thrown to the ground. Running to the edge of the stream they hesitated for one shuddering instant before the dark roaring water. A backward glance revealed the lion not a half a block behind them. "We'd better drown," cried Flora, and in a frenzy of fear and desperation the two chums plunged into the river.

Ugh! How cold it was! Both girls, as they struck the chilly water, began to pray. They prayed with every stroke of their slender arms, as they battled with almost super-human effort against the dark cruel current; they prayed as they had never prayed before and both girls promised the Lord if He would spare their lives they would always, thereafter, keep holy the Sabbath day, and especially that most sacred of all Sabbaths, the blessed Easter.

If the Lord had not heard their prayers they would surely have perished for the swimming of that swollen stream seemed beyond the powers of half-grown girls. However, although they nearly went under several times and were almost frozen and exhausted, they at length reached the opposite shore and scrambled panting and gasping up the bank.

Looking back once more they beheld the foiled lion nosing about among their abandoned clothes and lunch baskets and this last scare gave them sufficient energy to hurry across the meadow to home and safety.

As they fell into the door of Flora's home exhausted, dripping, freezing, and crying, and before they would tell their adventure Flora exclaimed, solemnly:

"There is one girl in this world who

will from now on keep the Sabbath day holy."

"No," corrected Ellen, "there are two."

Then the story was told, the town's men hurried forth and the troublesome and too venturesome lion was found and slain.

### Rocking His Kitty to Sleep.

Hearing a song that was sweet to hear  
From a dear little boy in a rocking-chair.

I crept to the door to take a peep,  
And found he was rocking his kitty  
to sleep.

He held her close to his baby breast,  
Singing: "The birdies have gone to  
rest,

And dear little kitty must say good-  
night,  
And close her eyes to the fading light."

Then I moved away to my tasks again,  
Listening long to the sweet refrain,  
Till the voice grew still, and I did  
not hear

A sound from the lad in the rocking-  
chair.

So I crept to the door once more to  
peep,

And found the little boy fast asleep;  
While kitty, perched proudly upon his  
knee,

With wide-awake eyes looked up at me.  
—Margaret A. Richard.

### Getting up in the Morning.

With a power stronger than the force of gravitation, the bed holds onto its occupants in the morning. "How cozy you are," it says. "How cold it is in the room. Don't get up yet." And most of those whom it tempts to delay close their eyes luxuriously, promising themselves to arise in "five minutes more." But the five minutes stretch out to half an hour, an hour,

an hour and a quarter—and the lazy bed has scored another victory for sensuality and sloth.

Blessed is the body that has the spunk to jump out of bed with alacrity at the proper instant on a frosty morning. It shall speak of many victories over selfishness during the course of the day. It is a servant, not a master, to the spirit that lives in it.

"When I see a person who has the courage to rise promptly in the morning," said a learned Bishop, "I at once form a high opinion of his strength of character, and I say to myself: 'On an occasion, that person could develop extraordinary energies.' Every morning his nature goes through a struggle with his pillow, and this combat, because of its continuance, is often more difficult to triumph in than that of the soldier on the field of battle."

When the first act in the morning is an act of self-denial, done from a pious motive, the Recording Angel is apt to have little to enter on the wrong side of the ledger for the rest of the day.

## The Seven Sisters.

Seven sisters lived alone in a hut in a dense forest. They had no mother to care for them or teach them, so they grew up a lazy, shiftless, unkempt lot, little caring what the morrow had in store for them.

Until they were 16 did they live thus, and might have continued indefinitely had not a storm blown their hut down one night, and the girls were compelled to wander forth. They walked through the forest, hand in hand, and knocked at many a log cabin door, but the door was always rudely shut in their faces; for who would give houseroom to such a slovenly group of maidens? They passed a stream, and, bending over, the largest girl cried: "Well, it's no wonder we are turned away; look at yourselves in the water here and see

how dirty and unattractive we are. I, for one, will wash up a bit."

"And I"—"and I"—"and I," they all cried, and in a short time the seven sisters resumed their pilgrimage a cleaner and happier band.

Again they knocked at a trim little cottage, and this time they were greeted with a smile.

"I lead a lonely life," said the good woman who greeted them, "and I will be glad of your company, if you promise to help me."

"We are eager to begin," they said.

But the woman said, "We will wait until morning and then I will give each her task."

Next day the dame stood the sisters in a row and pointing to the first she said:

"You must help with the washing and keep the linen snowy white. Your name shall be 'Mondalia.'"

To the second she said, "It will be your duty to darn and mend the wash. You shall be called 'Tuesdalia.'"

"You, my dear, shall wield the broom and keep the house clean," she said to the third, "and I will call you 'Wednesdalia.'"

"What will you call me and what must I do?" asked the fourth, coming forward.

"You shall scrub and polish, my 'Thursdalia.'"

"I can work, too!" exclaimed the fifth.

"You shall bake and cook. We will call you 'Fridalia.'"

"And I, mother?" said the most roguish-looking girl of all.

"You must sing and dance, 'Saturdaysdalia,' for we need recreation after our work."

"Please assign my task," pleaded the sweetest-looking sister, and her voice was soft and low.

"You soothe our hearts to prayer," said Dame Weeks. "My 'Sundalia,' you shall make the Sabbath beautiful for all of us."

Thus each one had a task, and each one did her part well, and the seven

helped to make Dame Weeks' life a perfect whole.—E. G. G.



By Inez Hardy,  
Age 12. Moroni, Utah.

### The Little Loaf.

Many years ago there was a great famine in Germany, and the poor suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

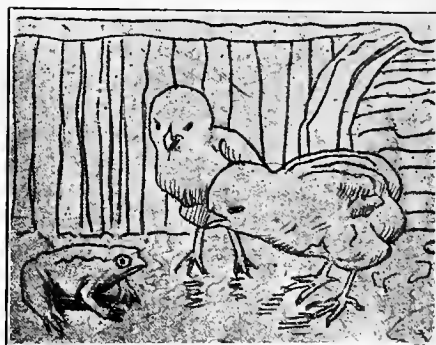
The children were very hungry. They seized the basket, and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl, named Gretchen. She stood there alone at a little distance

from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf, scarcely half the size of the others. But, when she came home, and her mother began to cut the loaf, out dropped six shining coins of silver.

"Oh, Gretchen!" exclaimed her mother, "this must be a mistake. The money does not belong to us. Run quick as you can and take it back to the gentleman."

So Gretchen carried it back, but when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—Ethics for Children.



An Easter Subject.

### Memory Gem.

Little feet may falter  
In the narrow way,  
But the Lord will help me  
If to Him I pray.

He will guide my footsteps  
And dispel all fear,  
For I know that Jesus  
Ever will be near.

—Emma E. Lindsey.

### George's Bravery.

George was about fifteen years old. He had been sick for a long time, but, as his health was improving, the doctor allowed him to go to the swimming pool one afternoon to watch the boys or his crowd swim.

The first crowd had had their swim and it would be half an hour before the next crowd would be ready.

The swimming pool was deserted during that time by all except George. He sat there thinking of the many happy hours he had spent there before his illness. George was buried in thought until he heard a loud splash. The next moment he saw a little baby, about two years old, come to the top of the water.

George plunged into the water and after a few moments of hard struggle reached the bank with the gasping child.

The baby had been brought there by its brother who had carelessly let it find its way to the swimming pool.

By the time the baby was dressed in dry clothes by Mrs. Livingstone, who lived near the swimming pool, its mother called around for her children. As quick as she got her baby safe in her arms she wanted to see the boy who rescued her child.

George had hurried home as quick as he saw the child safe in the care of Mrs. Livingstone. He went to bed very sick.

While he lay there each moment nearing the time of parting, and, his breath shortening every time he drew it in, a knock was heard at the door, and, when it was opened George saw the little child and its mother.

The mother hastened to the bed side of the sick boy and was soon soothing and telling him how thankful she was to him for saving her child; but she was very sorry he had to be sick on account of it. Tears dropped from her eyes as she told George she had nothing but her simple thanks to reward him with.

Before George drew his last breath he said, "Don't feel bad over that; I saved a life which was worth more than mine, and I will gain a better reward in heaven than earth can furnish.

Provo, Utah. Effie Jolley  
745 N. Academy Ave.

### Some Rules for Correct Speech.

You must not say "a healthy place,"  
For "healthful place" is right.  
But you may say "a healthy man,"  
The reason comes at sight.

We say, "The little girl looks nice,"  
For nicely would be wrong,  
As nice relates to subject girl,  
No adverbs here belong.

When we would speak of two alone,  
We use the word "between,"  
Thus: Share them between John and James,  
Is right, as may be seen.

But if we speak of more than two,  
Among must be our word,  
Thus: "Share among the four good girls,"  
Is oft correctly heard.

We must not say, though many do,  
"God watches you and I,"  
"God watches you and me," is right,  
Keep your objective nigh.

Say "John is taller much than I;"  
Me would not do, indeed,  
Nor him, nor her, nor them, nor us,  
For nominatives we need.

You must not point out things with them  
But say, "those books," "those pens,"  
Although full many a careless child  
Not to this rule attends.

"Have you my knife?" is better said  
Than, "Have you got my knife?"  
For "got" is quite intrusive here;  
Omit it and end strife.

A preposition should not end  
Your sentences, they say;  
"The boy I play with," ought to be,  
"The boy with whom I play."

Don't say, "This is my scissors,"  
But, "Those are my scissors," dear,  
Since we pluralize "scissors,"  
We forget this rule, I fear.

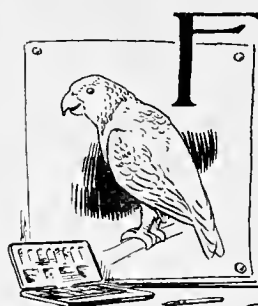
We have no such word as "drownded,"  
While, "It busted," makes one frown.  
You can say, "The boy was drowned,  
John."  
And, "A boiler burst, in town."







# Polly Winkums









By  
Jane Adams Parker.






II.





**F**IRST a funny peaked beak, a body, two   , two  and four toes to each foot, and here is a Polly  . But take your  of paints, color her green; put a little red cap on her  and a black necklace around her neck, and you have a picture of our Polly Winkums.

Now, Polly was sitting on the back of a  watching Grandma Winkums hang her Christmas cookies on the branches of the Christmas .







There were cooky  and , and , and, oh! a lot of others! 

But just as Grandma Winkums took up her  to cut a piece of string from the ball she held in one , to hang a cooky  on the , the  rang.


Down went the  and  on the rug.

Grandpa Winkums put down his paper and threw open the  . My! what a lot of happy faces! "Merry Christmas!" shouted all the grandchildren, clapping their .






Grandpa Winkums ran for a  to brush the snow from their  and . Grandma Winkums took off their  and  and put them by the  to dry.







Then all the children and their papas and mammas went in to see the Christmas .


"But where is Polly Winkums?" asked Grandma Winkums.

Up jumped all the grandchildren and began to look under  and under the . But no Polly could they find.

"I think I will look in the ,

But just then Polly peeped out her  from behind the big silver  on the tip-top of the Christmas .

"Ha-ha-ha! that's the time I fooled you!" And down she flew, right to the cooky .

First she pecked his trunk, then she ate the , feet and body. When all was gone, Polly winked one eye and laughed, "Take a bite, it's fine."



# The Funny Bone.

## Otherwise All Right.

"Is you husband troubled with insomnia, Mrs. Nurich?"

"No, indeed. He doesn't sleep very well, but otherwise his health is perfect."

## An Irritating Sight.

Harold: "What are you picking on me for? I didn't do anything!"

Mickey: "Ye don't have t' do nuthin'. It's yer looks that gits me goat."—Judge.

## Again the Tempter.

The sailor had been showing the lady visitor over the ship. In thanking him she said:

"I see by the rules of your ship tips are forbidden."

"Lor' bless yer 'eart, ma'am," replied Jack, "so were the apples in the Garden of Eden."

## They Talked a Varied Language.

A regiment of soldiers were at camp, and a young Scottish recruit was put on sentry duty outside the generals' tent. In the morning the general rose, looked out of his tent, and said to the young man in a stern and loud voice:

"Who are you?"

The young man turned round smartly and said:

"Fine. Hoo's yersel'?"

## Tacked on to an Old Joke.

Out in Norton, according to the Champion, the superintendent was examining the school. "Who wrote Hamlet?" he asked.

A very frightened little boy rose and said: "Please, sir, I didn't." The superintendent was afterward relating the incident to the members of the school board. "Haw, haw," guffawed one. "I bet the little rascal did, all the same."

## On the Safe Side.

Zealous Sentry: "Afraid I can't let you go by without the password, sir."

Irate Officer: "But, confound you! I tell you I have forgotten it. You know me well enough. I'm Major Jones."

Sentry: "Can't help it, sir; must have the password."

Voice from the Guard-tent: "Oh, don't stand arguing all night, Bill; shoot 'im."—Tatler.

## A Dangerous Practice.

Breathlessly he rushed into the barber-shop and sprang into the chair.

"I want a shave and a hair-cut, and I have only fifteen minutes," he said.

Old Fritz stopped to consider, and asked, "Vitch do you vant the most?"

"A shave."

The shave took about eleven minutes. As Fritz removed the towel from his customer's neck, he said: "Mine friend, don't nefer again ask a barber to cut your hairs and shave you in fifteen minutes, pecause some time you might find a barber vat would do it."—Youth Companion.

## Careful Nurse.

Two nurse-maids were wheeling their infant charges in the park when one asked the other:

"Are you going to the dance tomorrow afternoon?"

"I am afraid not."

"What!" exclaimed the other. "And you so fond of dancing!"

"I'd love to go," explained the conscientious maid, "but to tell you the truth, I am afraid to leave the baby with its mother."—Harper's.

## Her Revelation.

A little girl traveling in a sleeping-car with her parents greatly objected to being put in an upper berth. She was assured that papa, mama, and God would watch over her. She was settled in the berth at last and the passengers were quiet for the night, when a small voice piped:

"Mama!"

"Yes, dear."

"You there?"

"Yes, I'm here. Now go to sleep."

"Papa, you there?"

"Yes, I'm here. Go to sleep like a good girl."

This continued at intervals for some time until a fellow passenger lost patience and called:

"We're all here! Your father and mother and brothers and sisters, and uncles and aunts and first cousins. All here. Now go to sleep!"

There was a brief pause after this explosion. Then the tiny voice piped up again, but very softly:

"Mama!"

"Well."

"Was that God?"—Kansas City Star.



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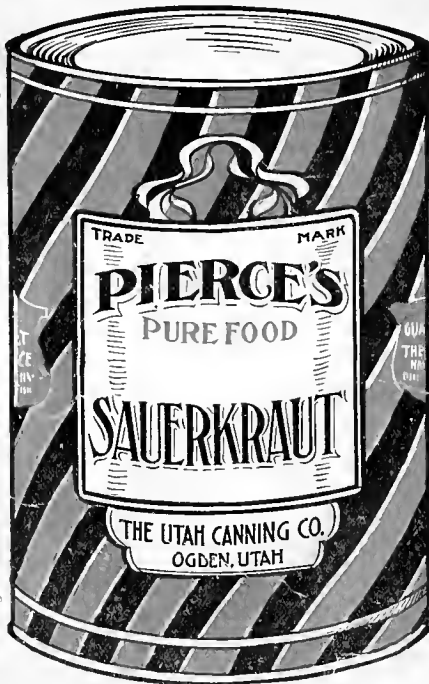
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